



**"SERVING THE PEOPLE OF GOD"  
FATHER "STAN" ADOPTS A NEW ROLE  
THE MISSIONARY CANDLEMAKER**

# DIVINE WORD MESSENGER

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## COVER

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THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U.S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

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During an address given to honor a prominent member of the community, the speaker said; "Apart from Christ, he might have been a proud, even a ruthless man." This startling remark was intended in sincere appreciation of the person revered. The phrase "apart from Christ" admits of a wide application. We all have our good and bad points. How can we tilt the scale in favor of our good side? St. Paul tells us how. "I live, now not with my own life, but with the life of Christ Who lives in me." (Gal. 2:20) Does he mean that he gave up his individuality? Does he imply that he was no longer free to make decisions? To develop his talents? The answers to these questions are quite evident. His intimate companionship with Christ did not result in an impersonal nirvana. On the contrary, he saw God and man through the eyes of His Divine Master. He shared Christ's attitude towards God's purpose for man. In short, *Christ*, not *self* was his ruling power. The Apostle's viewpoint explains the conduct of that community-minded member mentioned in the beginning. Such a viewpoint will help us too, for that is the true meaning of Christianity.

Our membership with Jesus began with Baptism. "All you who have been baptized in Christ's name have put on the person of Christ." (Gal. 3:27) Holy Eucharist increases and perfects this relationship. "He who eats My

Flesh and drinks My Blood lives continually in Me and I in him." (Jn. 6:57) All the graces received, whether for one's state of life (e.g. married or single) or otherwise are directed to the fostering of this spiritual tie between Christ and the Christian.

Is there then any room for selfish aims? Only when the person's awareness of Christ in him becomes smaller than his world of interest, can selfishness dominate. It is the mind and will of Christ which should be the controlling influences in the Christian life. Thus can He make us see others as He sees them — not through our fears and emotional projections. How sad it is to think that for many, Christ is hardly more than an image, a nostalgic memory or only a figure in history!

The saintly persons who enrich our liturgy sublimated their battlescarred lives by following St. Paul's policy. For example — "apart from Christ", St. Francis de Sales might have been just another irascible individual; the Little Flower of Jesus, another neurotic; St. Camillus, another gambler.

May we constantly strive to become Christlike characters! Such was also the ideal of Frederic Ozanam, the founder of the St. Vincent de Paul Society. He couched his desire in these words: "O God, grant that when people look at *me*, they may see *You!*"



Australia will again be host to an International Eucharistic Congress, Feb. 18-25. Melbourne will provide the scene; Sydney had the honor in 1928.

The first poll of the clergy about the Congress had an overwhelming negative return. The previous one entailed an enormous expense. Present relations with some of their less developed neighbors, e.g. India and Malasia might suffer much because of the religious pomp attending such Congresses. The plans were then revised. Despite the possibility of the cost still being high, the affirmative report was a landslide. Why the change of mind? The main reason was that the Congress would devote greater attention to the relieving of the poor and needy. This decision conformed with the theme selected by the Pope for the eucharistic gathering. It recalls Christ's New Commandment: "Love one another as I have loved you." The second decision was to tone down the religious pageantry of the celebration. A director of pastoral renewal for the Congress summed up these guidelines as emphasizing an "involvement in religion, not with religion."

Under the sign of the Eucharist — the symbol of love and unity, a practical application of the motif of the Congress to Australia's social problem will be sought. There is, for example, the struggle for civil rights carried on by many of the descendants of the original inhabitants. Archbishop James Knox of Melbourne considers the

aboriginal welfare as the country's gravest social problem.

Marie Tamisier of Lille, France is regarded as the originator of the international Eucharistic Congress idea. The inspiration came after her witnessing some 60 members of the French parliament in adoration before the Blessed Sacrament. In His Eucharistic Presence they pledged to work against the trends of secularism prevalent in the French government. The thought occurred to her that the world would be a better place if Christ were duly honored in His Sacrament of Love. This *Joan of Arc of the Blessed Sacrament*, as she was called, saw the relevancy of the work of Christ in the Eucharist to the problems of her times. That was about 100 years ago. Eucharistic Congresses have since been structured basically on Marie Tamisier's theme — *Know Christ In Order to Serve Mankind*.

She had the happiness of attending the first international Congress when it opened in her hometown in 1881. Since then, they have made a tour of the world with marked success. No event in the devotional life of the Church is believed to have grown so rapidly and intensely as these Eucharistic triumphs.

This International Eucharistic Congress also gives promise of success. Its social program will change the unhappy situation of the descendants of the aborigines. It will prove once again that social justice can reign only when inspired by Christ in the Eucharist.



# St. Therese and the Age of Mental Suffering

By JOSEPH P. LARUFFA

Psychological suffering is very much prevalent everywhere in our modern society. In America alone there are 20 million persons who suffer some sort of mental disease, from mild neurosis to dreadful schizophrenia.

God, being All-knowing, foresaw our 20th century as the age of mental and emotional suffering, and being also All-merciful, prepared us for it.

Toward the turn of the present century, a child of about eight years of age fell seriously ill. The child was Therese Martin, the lovely and beloved daughter of Louis and Zelig Martin. Today we call her St. Therese of Lisieux or the Little Flower.

No one could help the sick Therese; not her beloved father; not her "little mother", her sister Pauline (her real mother was dead) not any of her sisters. She baffled the doctors, and no medicine could cure her.

Besides suffering severe headaches, Ida F. Goerres tells us in "The Hidden Face" that little Therese screamed and shrieked in extreme fear; contorted her face, rolled her eyes; saw monsters and nightmarish figures everywhere; sometimes she failed to recognize members of her family; she was shaken by convulsions, twisted her limbs, tried to throw herself out of bed and had to be forcibly restrained."



As already was said, no doctor, no medicine or treatment could be of any help to the poor, pitiable child. However, she was finally aided — her help coming from heaven! The Holy Mother of God Herself intervened and she was miraculously cured in a twinkling of an eye!

In her autobiography, "The Story of a Soul", St. Therese herself tells us most vividly about the instant cure: "Suddenly the statue came to life, and

Mary appeared utterly lovely, with a divine beauty I could not possibly describe. There was a wonderful sweetness and goodness about Her face, and Her expression was infinitely tender, but what went right to my heart was Her smile. Then, all my pain was gone ———."

Yes, little Therese was cured. Yes, she was out of danger. She didn't die as a result of the strange and mysterious sickness, nor did she go insane as was feared. But in spite of the cure, St. Therese remained a very nervous person. In curing her, God did not destroy her emotions nor change her temperament or personality.

Not all of Therese's emotional troubles were over after the Blessed Virgin smiled on her and cured her.

The Little Flower herself gives us a hint of her mental sufferings even after her cure by telling us that she continually lived in fear that she herself had simulated her own illness — that she had fallen ill on purpose. Here we clearly see that she suffered from a guilt complex — a neurotic condition.

Listen to what St. Therese has to say about herself when she was thirteen: "I was stricken by the terrible disease of scrupulousness. (very definitely a neurotic ailment) To understand it one must have been through this martyrdom oneself. It is impossible for me to describe what I suffered for nearly two years. Every thought, every action became a source of fear and bewilderment."

For one bit of proof that the Little



Flower was a nervous person even behind the walls of the Convent of Carmel, we have the famous rosary incident. In her "Story of a Soul," St. Therese relates the incident as follows: "At meditation I was for a long time always near a Sister who never stopped fidgeting with her rosary or something else. Perhaps I was the only one who heard her, as my ears are very sharp; but I could not tell you how it irritated me." It is said that this irritation was so bad that St. Therese broke out in a cold sweat each time the old nun rattled her beads. St. Therese was greatly irritated and broke out in a cold sweat because she was still a very nervous person.

Caryll Houselander, in her book "Guilt" wrote: "Therese fell ill with what was unquestionably a neurotic illness." Father Joseph Goldrunner in  
(Continued on Page 8)

*(Motto of the Natchez-Jackson Auxiliary Bishop Howze, D.D.)*

Bishop Joseph Howze is "a man with a problem — everybody likes him." Thus the editor of the Natchez-Jackson diocesan paper described the Auxiliary Bishop. He had spent twelve hours of interviewing and observing in Asheville, N.C. where our nation's second black bishop was a pastor.

His fellow priests knew him as a "people-oriented" pastor — one very much concerned with taking care of his parishioners. Although a Negro, the black rights activities did not involve him exclusively. "I just wanted to serve God as a parish priest," he declared on receiving the news of his appointment as bishop.

Since his ordination in 1959, the 49-year-old prelate had served in many parishes in North Carolina. Two years ago he was pastor of St. Anthony's all-black parish when it merged with St. Lawrence, a white parish. At first his parishioners feared "losing their identity". But, as he told a news reporter, "With the help of the Holy Spirit we had excellent success." His friendly, quiet and sensitive nature served in settling a racial dispute between two schools. At the November meeting of the bishops in Washington, D.C. Bishop Michael Begley the Ordinary for Charlotte told his fellow bishops: "Father Howze has done very

fine work in Catholic education and C.C.D. He has been pastor of one of our largest parishes and has handled this responsibility very well." This assertion only confirms the opinion which his priest-confreres formed of him. When the bishop asked them to recommend priests whom they thought worthy to become bishops, Father Howze's name was on the list. It was their grateful way of commending his managing of the ticklish problem about the parish merging.

Considering his attitude toward pastoral duties, it is not surprising that our Auxiliary Bishop has chosen for his motto: "Serving the People of God." He had learned that apostolic trait from the Josephite missionaries laboring in his home state of Alabama. They served him as pastors. They served him as councillors regarding his vocation. It was in their mission seminary that he began his studies for the priesthood.

Because of his ethnic background, Bishop Howze will serve Bishop Brunini's praiseworthy intent — "to establish closer identity with the needs and aspirations of the black community of Mississippi." Because of his pastoral experience, he will realize his priestly desire — "to serve the total unity and catholicity of the Church."



(Continued from Page 6)

his "Holiness is Wholeness", called our saint "a subject of compulsion neurosis." And finally, Father Etienne Robo writes in "Two Portraits of St. Therese": "St. Therese was a nervous subject. She may be called a neuropath; she suffered from psychoneurosis."

To the praise of St. Therese, we must point out that she used her nervous condition and the peculiarities of her melancholic temperament as a means to rise to holiness. If she was a neurotic person before, during and after her cure, when she was eight years old, she didn't become a saint because of it, **BUT IN SPITE OF IT**. She endured all her mental sufferings without a word of complaint and without indulging in self-pity. She suffered with remarkable patience, humility, courage and love; above all, love. She was ever serene, ever full of confidence and trust in God.

The sinner is an escapist, and the saint, an acceptist. St. Therese was no exception. She became a great saint because she was a great acceptist. She once said, "I choose all." And she did! She chose all that God willed for her! Mental pains, nervous symptoms, neurotic tendencies, fears, sorrows, aridities, temptations, as well as physical sufferings — she bravely, heroically accepted and sanctified all, and thus became a great saint.

Caryll Houselander once wrote: "The suffering of any given saint,



seemingly useless and exaggerated, is always a prophecy and a preparation for something that is coming to mankind." And so it was with the Little Flower and her mental suffering. She was a prophet as it were; a forerunner of our age, our age of mental suffering.

St. Therese is the saint of mental suffering. She is the saint of and for our age. She, more than any other saint, ought to be venerated and invoked and prayed to today as the heavenly patron and special friend of all those who suffer from nervous, emotional and mental disorders.

A grateful reader from Rochester, N.Y. recently wrote thus to the MESSENGER office: "My donation is to thank you for Fr. Stanley Farier and the good work he is going to carry out for the Rochester Catholics."

Father "Stan" as he likes to be known, is the diocese's first black pastor. To St. Lucy's parish, he comes as its new "padre".

The 39-year-old Divine Word missionary hails from the island of St. Kitts in the British West Indies. St. Augustine's Seminary at Bay St. Louis, Miss. set him on his priestly course. After ordination in Rome in 1964, Father Farier taught theology at his Society's seminary in Techny, Ill. Later on as a graduate student of theology at the University of Chicago, he studied ethics and society. But, intermittently, pastoral work in the South and West sides lured him from his studies.

For some time it had been the longing of some Negro Catholics of Rochester to have one of their own as pastor. The Black Lay Catholic Caucus finally placed the petition before the Ordinary, Bishop Hogan and the Divine Word Missionaries. They agreed. Father "Stan" already known in Rochester was chosen to fill the pastoral vacancy at St. Lucy's.

"We are blessed to have a black priest," said the bishop during the

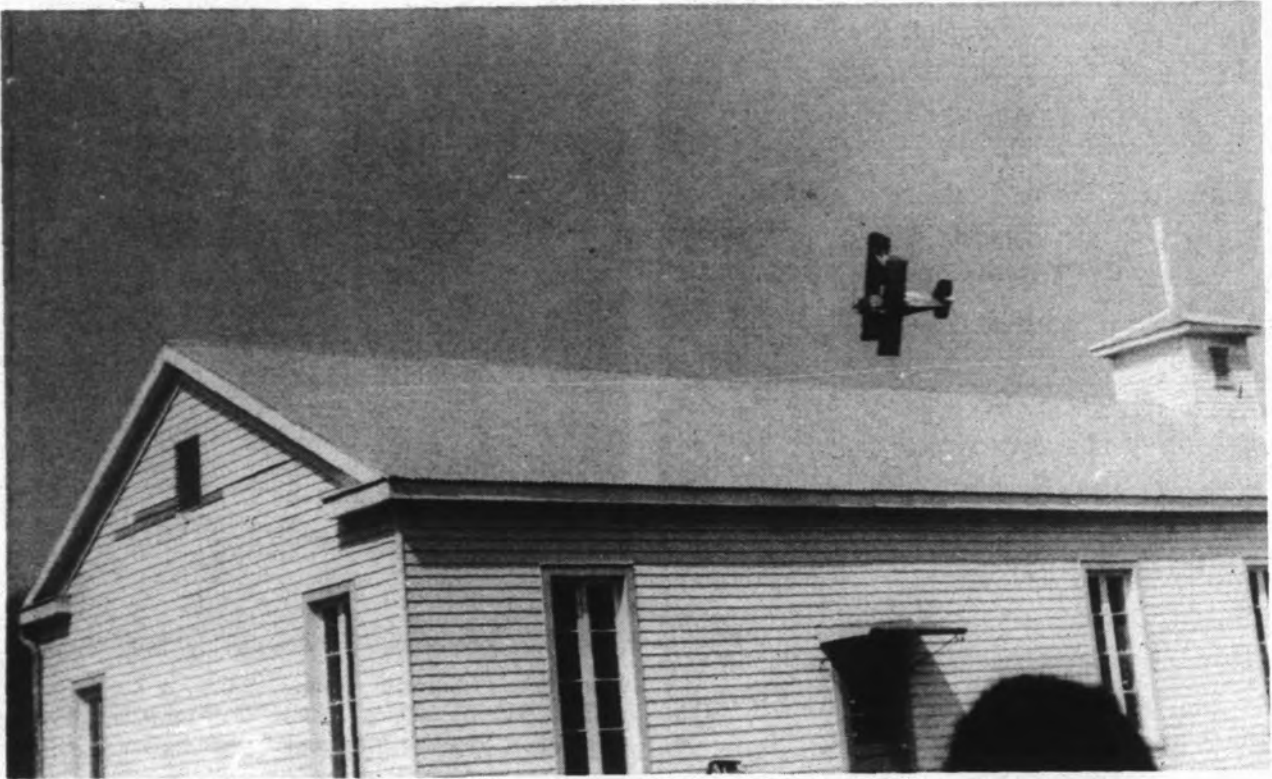


From left: Fr. Martin Gomes, S.C.C. a black associate pastor; Bishop Joseph L. Hogan; Rochester Mayor, Stephen May and Father Farier, S.V.D.

welcome reception given for Father Farier. "As bishop," he continued, "I am interested to see how best I can help. The people in the neighborhood of St. Lucy's is only one per cent Catholic."

But the former theology professor and student wants his missionary influence to be exercised also among the Italians who for the most part form part of his parish. With his knowledge of Italian which he acquired while in Rome, he hopes to build "a sense of community in the parish." Father "Stan" deserves full support in this worthy endeavor.

This corner is really called *Four Corners*, because of Louisiana. The Blessed Sacrament Sisters and Missionaries were in charge.



**A Crop Duster Dusting a Cane Field**



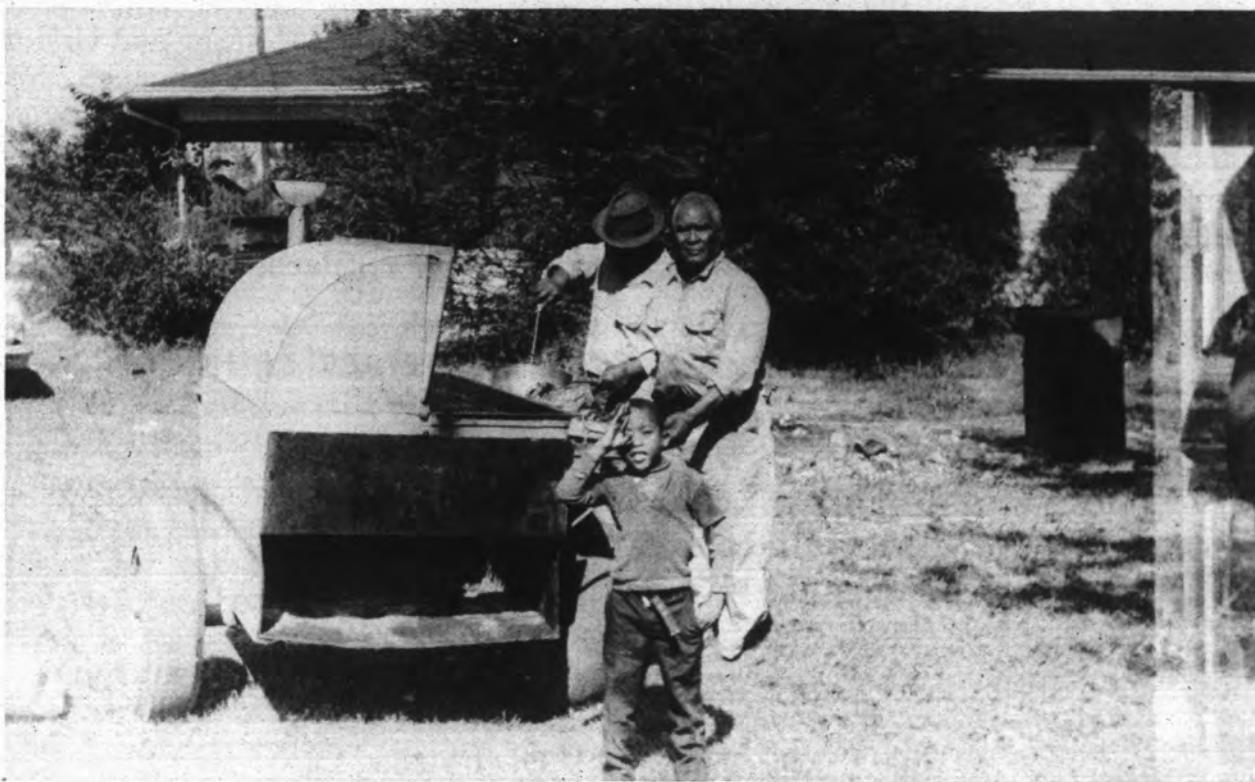
**These young members offered to help prepare for the annual Church Festival**



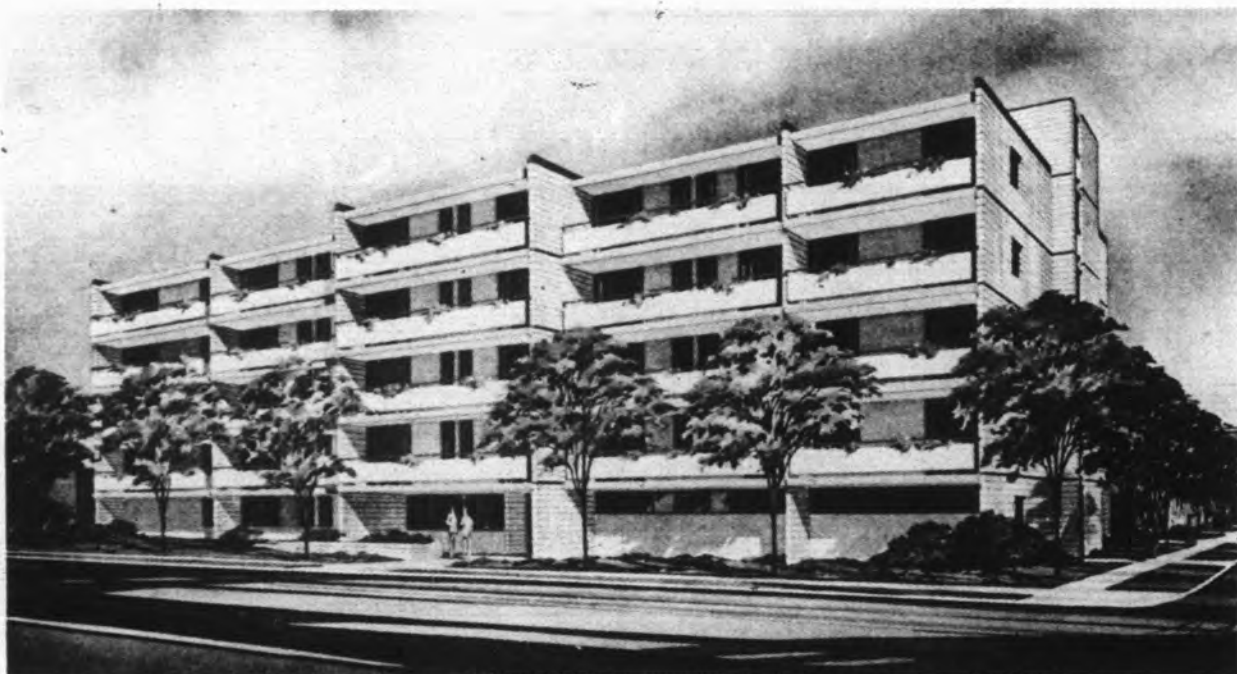
because situation at crossroads. It is in the sugar cane area  
sters have lived here for years. Until recently, the Divine Word



**Preparing barbecue dinners for the Church Festival**



**Arranging one of the barbecue pits**



**Proposed Cozy Quarters for the Senior Citizens in St. Patrick's Parish**

The youth needed care — and got it. But what about the senior citizens? What could be done for them? This was the problem for which the parishioners of St. Patrick's Church in West Oakland, Calif. sought a satisfactory answer. Their pastor Father Clarence Howard, a Divine Word missionary and former editor of the *Messenger* had been probing among the citizens of the neighborhood for a solution. It took two years before an answer agreeable to all was found. All thought that an apartment house built for these senior citizens would be the best ar-

rangement. It was argued that such a project would prove that the Church is really interested in their welfare. It would also add some dignity to the neighborhood demeaned by warehouses.

The Bishop gave \$25,000 as seed money for a proposed 66-unit apartment building. The Housing and Urban Development offered to finance this million dollar scheme. The ground breaking ceremony took place early in spring. Sensing the feeling on that occasion a reporter remarked: "There was general satisfaction all around."

#### **DATA FROM THE NATIONAL OFFICE FOR BLACK CATHOLICS**

**MOST REV. JOSEPH HOWZE, D.D., *Auxiliary Bishop of Natchez-Jackson, Miss.***

##### **NEW PRIESTS**

- Rev. Arthur Kelley, S.V.D. of Jamaica, W.I.
- Rev. Robert Bishop, C.M.F. of Los Angeles, Calif.
- Rev. Theodore Parker, O.S.C. of Ft. Wayne, Ind.
- Rev. Charles Jennings, of Chicago, Ill.
- Rev. Dozia Wilson, of Atlantic City, N.J.
- Rev. Walter Harris, of Bronx, N.Y.
- Rev. Curtis Guillory, S.V.D. of Mallet, La.

## The Missionary Candlemaker



**A RELIGIOUS PROFESSION CEREMONY**

One of the many occasions when Brother's candles were used

By DIVINE WORD NEWS SERVICE,  
Techny, Ill.

The 84-year old missionary Brother Tiberius Beckers has now retired. For nearly 25 years he was the only candle maker of his Society — the Divine Word Missionaries.

The self-taught candle maker began his hobby during World War II when the cost of wax from commercial sources skyrocketed. He advertised in Catholic magazines for candle stubs from parish churches. Using crude, homemade equipment, Brother turned out his first candles — vigil lights.

A difficulty with the wax makers forced him for a while to use common string for wicks; this made his first products turn out to be "lemons". After some time, the wax companies began to supply him with their wicks. Thus Brother Tiberius was able to make candles for his missionary brethren in the home and foreign missions.

By ANNE TANSEY

The smile withheld,  
The word unsaid,  
Can wound the heart  
And bow the head  
Of stranger or friend  
When hope has fled.

How many a time,  
How many a place,  
Kindness turns  
From the haunting face  
And shadows fall  
On springs of grace.

How sad for those  
In requiem  
To turn away  
From the "least of them"  
And find no road  
To Bethlehem.



## *Father Powell Resumes His Apostolate*

Father Elmer Powell, S.V.D., is home again. He is now serving in the archdiocese of Philadelphia. As the executive secretary of CORDUM (Committee on Research and Development of the Urban Ministry) and assistant director of the Parochial Service Information Office, his apostolate follows the familiar lines of public relationship.

Auxiliary Bishop Lohmuller, its chairman voiced the opinion of all concerned about this efficient co-worker. "We are delighted and fortunate to have the services of Father Powell because his addition gives greater promise of accomplishing the goals of CORDUM in a much shorter time."

The 53-year-old Divine Word missionary is accustomed to operate under a number of hats. He has just ended his term of office as vice-rector of the Pontifical College of St. Peter in Rome. Prior to that, his seven years in the diocese of Baton Rouge saw him emerge as a pastor, a director of the diocesan Office of Ecumenical Affairs, an organizer and first executive director of the diocesan Task Force. Father's first appointment made him assistant dean of St. Augustine's minor seminarians at Bay St. Louis, Miss. A course in journalism prepared him for the post of associate editor of the MESSENGER. A need for his secretarial abilities required his stay at the Society's headquarters in Rome. A Divine Word mis-



REV. ELMER S. POWELL, S.V.D.

"... an optimist ... We'll find a way."

sionary bishop in Ghana, Africa pleaded with the Superiors for his services as his secretary and retreat master. Wherever he goes, there is a re-awakening of interest in personal relationship.

The Missouri-born missionary is very much optimistic about his present task. After his field trips to the inner city of Philadelphia, he made this observation: "Seldom have I seen this commitment to the extent that it is here. And the commitment is made in the sense that it is the duty of the Church." May Father's apostolate yield the expected results!

# Profiled by His Word...

by SISTER MARY SAMUEL STEFFEN, O.S.F.

*Where did this Man get His wisdom and these mighty words? Is He not the carpenter's Son? . . . and they took offense at Him. But Jesus said to them, "A Prophet is not without honor except in His own country and His own house."*

Matthew 13: 54, 55, 57



Sister Mary Samuel  
Steffen, O.S.F.

"And they took offense at him."

Dr. Dan wasn't one to complain about the tensions he suffered from racial prejudice. On the contrary, he expressed himself through dedicated activity. This positive approach was in keeping with his conviction that "our white friends cannot do for us what we can do for ourselves."

Controversial Daniel Hale Williams had the option of identifying with either White or Black colleagues in the medical profession. He chose the latter. In retrospect, it is tempting to theorize that history might have treated him more kindly had he thought White. Seemingly, this would have been a natural choice because "no one would have guessed that pale, red-haired Dan had African blood in his veins." According to biographer Helen Buckler,

her subject's loyalty to that blood was much deeper than skin pigmentation. In her poignant *Doctor Dan, Pioneer in American Surgery* (Little, Brown and Company, Boston © 1954) Ms. Buckler reports that Williams deliberately decided to "work as a Negro for the advancement of the Negro race."

Ten years of research went into the Buckler volume, but one question still begs an answer: "Why after he (Dr. Dan) had become an inspiration to colored people everywhere, after he had made the greatest contribution of his life to the Negro people, why was he cursed for disloyalty, driven into obscurity, forced out of colored medicine, out of the hospital he founded and spent twenty years in building?"

"Where did this man get his wisdom? . . . Is he not the carpenter's son?"

There was no silver spoon in the mouth of Daniel Hale Williams when he was born of mixed parentage on January 18, 1856. Hollidaysburg, Pennsylvania, was home to him and the rest of the struggling family until their father's sudden death. The widowed mother then farmed out several of her children, including eleven-year-old Dan

whose lot was cast with a shoemaker in Baltimore. When Dan tired of his work as an apprentice, he left for the Midwest and eventually met up with the Harry Anderson family in Janesville, Wisconsin. Encouraged by these kind friends, he obtained funds to continue high school while working as a barber in Anderson's Tonsorial Parlor and Bathing Rooms. Though he appreciated this security, he considered it only temporary. Meanwhile he took up studies at the Classical Academy where he met challenging personalities who stimulated his hunger for higher education. When college became a possibility, he went to Northwestern University, and in 1883 he was graduated with a medical degree. After several years of practical experience in local hospitals, Dr. Williams opened a Chicago office where he performed minor surgery. Among the medical students who attended his clinical instruction was Charles Mayo, destined for Rochester fame. In 1891 Dr. Dan helped with the founding of Interracial Provident Hospital and the first training school for Black nurses.

Provident Hospital had its staffing problems partly because Dr. Dan insisted on high standards. He felt these were necessary in order to protect the honor of his people. His strict policy curtailed admittance of poorly qualified personnel except when Board members ignored his screening regulations. On one such occasion the jealous Black peer, who eventually forced Dr. Dan out of the hospital he had founded, was given official status. Ms. Buckler describes the resulting situation as a bitter struggle "inside the segregation camp of racial discrimination."

In spite of the adversities in his life, Dr. Daniel Hale Williams "performed operation after operation so brilliant and daring that his white colleagues quickly accorded him top rank as a surgeon." Among the risks he took was one in behalf of a knifing victim. Under the prevailing medical conditions of 1893, James Cornish didn't stand a chance. Because Dr. Dan attempted the impossible, his young patient lived many years. The feat is all the more amazing in view of the fact that the daring doctor performed heart surgery without the aid of X-ray, blood transfusion, miracle drug, or previous experience. With incredible skill he pioneered in a field where only a team of specialists will venture today.

James Cornish, incidentally, was not the only one to benefit from Dr. Dan's skill in heart surgery. A second stab victim, George Albert Cotton lived fifty years after his operation in the early 1900's. When a reporter interviewed Dr. Dan regarding his first patient, the surgeon took advantage of the publicity and praised the dedicated staff of Provident Hospital — particularly the Black nurses. Later he was headlined in the news release: "SEWED UP HIS HEART" — Remarkable Surgeon Operation . . . Dr. Williams Performs an Astonishing Feat."

In spite of, or more correctly, because of numerous medical successes, Dr. Daniel Hale Williams was doomed to be forgotten even before his death. Jealousy's devastating flames licked mercilessly at his path and ran ahead to scorch his future. Still he remained

*(Continued on Page 18)*



## ALONG THE DIVINE WORD MISSION TRAIL

The Provincial Chapter made its final preparation for our Society's General Chapter in Rome in November.

Five Brothers from our other Provinces came to prepare for their final profession as Divine Word Missionaries.

By referring to Baptism as "baptized in Christ" and Matrimony as "married in Christ" the pastor, Fr. Keller reminds the parishioners of their relationship to Christ.

Bus service is always provided for those wishing to take part in the regular *Family Rosary* radio broadcast. This parish activity is sponsored by the Holy Name Society.

Fr. Bunzel, formerly the associate pastor is now on the teaching staff of our Holy Rosary High School in Lafayette, La.

For the pastor, Fr. Jans, the spiritual renewal of the parish is past the planning stage. With the approval of the parish council, he is having the Enthronement of Christ in the families. To discourage the idea of formality, those interested are requested to abide by certain conditions. Chief of these touch on family prayer and religious instruction in the home. A Last Supper scene in the dining room area would remind all of the invisible presence of Christ.



A Lesson in Communication

The "apostolic itch" is spreading among the parishioners. Besides teaching in the CCD program and encouraging attendance at the adult inquiry classes, a Bible Study group has also been formed. Many have offered to help with the parish census. The success of the Fall Festival Dance showed that the interest whipped up in parish activities is still high-pitched.

The pastor, Fr. Howard, a veteran missionary in New Guinea and his associate, Fr. Richard Winters, a former missionary in Zaire (Belgian Congo) pursue a full schedule of pastoral activities. Of late their apostolic zeal reached out to the shut-ins, by having Mass in their homes.

*(Continued from Page 16)*

available for the care of others. He accepted President Grover Cleveland's call to reorganize and head Freedman's Hospital which was operated by the Federal Government in Washington, D.C. Against great odds, Dr. Dan gathered a staff of twenty specialists and restructured the institution. As at Provident, he founded a school for the training of Black nurses.

"A prophet is not without honor except in his own country and his own house."

Dr. Dan respected the feelings of others. He was particularly concerned that his doctors and nurses "maintain an unbroken racial front before the whites." He did what he asked his co-workers to do. Why, then did this man fall into oblivion?

Helen Buckler could have simply quoted the answer Jesus gave to His detractors. Instead, she chose to search for the motives behind the mystery. On one of her stops during the ten-year, fourteen-state journey, she found Dr. Carl Roberts, a loyal Black who willingly spoke from his sick bed in support of Dr. Dan. Many years earlier Dr. Carl had heard the jealous peer curse Dr. Dan's name and threaten: "I'll see that he's forgotten before he's ever dead." We can easily imagine Dr. Carl's pain when not long after, while he was very much alive, someone in a group of Southern doctors touring Provident Hospital asked what had become of its renowned founder. Before Dr. Carl had a chance to reply, he heard the malediction come true: "Oh, didn't you know? He died several years ago."

On August 4, 1931, death found Dr. Dan waiting in his northern Michigan exile. For nearly five years he had been living as an invalid at beautiful Idlewild where "he found his little world full of reverent, loving friends." Editor Herbert Davis included the following lines in Dan's obituary:

Like many other truly great men he found peace, solace and instruction in nature . . . To emulate his simplicity, his kindly spirit and his great modesty is to pay tribute to the truly great. The world has lost greatly . . .

The body was taken to St. Anselm's Catholic Church in Chicago where hundreds, mostly White, gathered for the funeral. After the services he was buried in an unmarked corner of Graceland Cemetery. Later when a group came to place a wreath at his resting place, "There was nothing to show where he lay." And in Provident Hospital his photo stood in a basement corridor, "its face to the wall, covered with dust."

It would be unfair to the perseverance of Helen Buckler to conclude this profile without making mention of her visit to Provident Hospital where she found that belated restitution had been made: a display of Dr. Dan's souvenirs. Placed prominently above these mementoes was a portrait, and under it a bronze plaque identifying the "Distinguished Surgeon" as Founder of Provident Hospital."

#### FROM MISSION INTERCOM

"To the African, religion is like the skin that you carry along with you wherever you are; not like the clothes that you wear now and discard the next moment." (Bishop Sarpong of Kumasi, Ghana)

## On the Trail of a Star



**"Tunnie Smith" in one of his relaxing moments**

The Divine Word missionary Father George Artis does not claim to be a talent scout. But he did spot what may become a new star for the entertainment world.

It was during a summer school program in his parish of St. Paul the Apostle in Baton Rouge, La., that the 41-year-old pastor made his discovery. Little Arlington Rene Smith, a 14-year-old freshman, sang his way into the heart of the priest.

So enthused was Fr. Artis with the youngster's singing abilities that he eventually obtained auditions for him

at recording studios in Los Angeles, Hollywood, Memphis and Jackson, Miss.

As a result, "Tunnie Smith" (his nickname) was offered contracts from three recording companies. The final decision favored the Rick Hall of Fame Recording Company of Muscle Shoals, Ala. There the budding artist has made several trips to the studio for recording sessions.

Bobby Fischer, the world-famous chess player will gratefully remember the priest who helped him toward his career; so will "Tunnie Smith", his missionary friend, Father Artis.





# DIVINE WORD Messenger

SPRING — 1973



FROM ALTAR BOY TO PRIEST  
THE WELCOME MAT FOR BROTHER ALPHONSE, S.V.D.  
THE LEGEND OF BISHOP HOWZE'S COAT OF ARMS

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# DIVINE WORD MESSENGER

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## COVER

The Anointing of the Head  
of Bishop Howze

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& Heifer Project International

**SPRING - 1973**

**VOL. 50, NO. 2**

**THE DIVINE WORD MISSIONARIES** are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U.S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

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# An Electron of Inspiration

People in general sympathize with the underdog. Witness, for instance the loyal support given to a deserving but constant losing team. Observe how encouragingly minority groups are upheld in their struggle for "a place in the sun". Notice how the negative attitude regards employing the physical handicapped in business has disappeared. This aspect of our Christian culture reveals another admirable characteristic inherited from our Divine Master — mercy. In his Gospel, St. Matthew (12:20) quotes a passage from the prophet Isaias describing Christ's role of mercy: "The bruised reed he will not crush; the smoldering wick he will not quench." (13:1).

The reed and wick represent different classes of persons. The reed symbolizes those of weak character; the wick refers to those who give only a slight promise of doing good. If the reed or wick are in any way defective, they are useless. People like the bruised reed or smoldering wick are considered social outcasts. In society, "the survival of the fittest" appears to be the rule of thumb.

But Christ advocated the rule of mercy in dealing with society's pariahs. "The Son of man is come to save that which was lost." (Mtt. 18:11). Recall the incident of the sinful woman in St. Luke's Gospel (7:36-50). She was like the smoldering wick. Did He overlook that tiny spark of good will in her? No; He fanned it into a bright clear flame

of dedicated service to God. The tax collector Zaccheus (Luke 19:2-10) was like the bruised reed. By His merciful approach, Christ restored that lonely individual's faith in himself and his fellow man. The penitent thief fits in the same category of hopeless cases. Through the mercy of the dying Saviour he "ended by also stealing heaven", as St. Augustine expresses it.

Although Jesus no longer exercises His mercy in a visible manner, He is still concerned about those bearing the stigma of the bruised reed and smoldering wick in society. The 13th century penitent St. Margaret of Cortona drew comfort from this truth as she began her life of penance. The mercy of Christ gave a new outlook on life to the other social misfits of their time, e.g. to a former gambler now honored as St. Camillus de Lellis and to a one time professional hobo now known as St. Benedict Labre.

Those restored to society through Christ's mercy have been bound to Him by the closest ties of gratitude. They have been the most zealous in proclaiming Him to others. Church history, for example, records Zaccheus as bishop of the Christian community in Caesarea.

May the image of Christ portrayed by the prophet and evangelist raise the hope of those stigmatized in today's society as the bruised reed and smoldering wick!



# BISHOP HOWZE'S MISSION

An ordination to the priesthood is an annual event. An ordination to the episcopacy is an occasional occurrence. But the episcopal ordination of a Negro Bishop is still a wonder.

It was not curiosity that drew over 2500 persons to attend the ordination ceremony of Bishop Joseph Howze. It was not a sight-seeing urge that brought whites and blacks of different creeds together. Still less was it for a religious pageant which would engage the precious time of 5 archbishops, 21 bishops, 11 auxiliary bishops, 5 abbots, 8 religious Superiors of men and 5 religious Superiors of women. The motive for this historical gathering in Mississippi can be sensed from a telegram sent by President Nixon to the then Bishop-elect. It reads in part: "There is great comfort that a man of your character and accomplishment will be assuming a prominent role of leadership in his church." In other words, a feeling of joy pervaded all because a minority group was honored with another of its members among the bishops of the country.

According to Christ's admonition, a leader in the Church must be the servant of all. Bishop Howze's services as an Auxiliary to Bishop Brunini, the head of the diocese are very much needed. There are 90,000 Catholics in Mississippi; of this number 9,000 are blacks. Racial problems still exist in places. Integration of parishes has not proceeded as well as had been expected. Some Negro congregations, for in-

stance, like their white counterparts, prefer to worship separately. Racial attitudes appear to be an obsession particularly of the older generation of worshippers.

In former times a bishop was known by the title of *Pontiff*, meaning *bridge-builder*. Although this term is not used as before, every bishop is a bridge-builder, for his office makes him a mediator between man and God. With his Superior, Bishop Howze will be another bridge-builder in the Natchez-Jackson diocese. There are more bridges to be built among the three major races (the Indians make the third) and God. There are also chasms created by apathy and distrust to be spanned.

Apparently the mission of Bishop Brunini's Auxiliary has been designed by Divine Providence. He told the press that he hopes that his mission will be one of service to the people. That service may be as bridge-builder, for that is his charism. As he travels across the Statewide diocese, he will meet the clergy and the laity. With them he will open up new means of communication and cooperation. As president of the Black Catholic Clergy Caucus he will render similar services to his ethnic brethren.

"Hope springs eternal in the human breast," wrote the poet Pope. May Bishop Howze's mission achieve its object which is emblazoned on his official coat of arms: *Unity of God's People!*



# The Word In The Plan Of God

by ANNE TANSEY

I have been writing for the Catholic Press for a long time. This has meant doing endless research on people who have done great work for the Church and who made an impact on society. I have never ceased to be amazed at how the events in their lives fell into a kind of "pattern" after they decided to abandon themselves to God through a definite apostolate.

It would be hard to find a man whose life story illustrates this more graphically than Father Arnold Janssen, founder of the Missionaries of the Divine Word. Born on a farm near the German city of Goch, November 5, 1837, young Arnold entered a seminary and studied for the priesthood. After ordination he was appointed a professor and assistant rector of a high school in Bochalt.

He was an average teacher until a General Convention of German Catholics at Innsbruck changed his life. There he met an Italian priest, Father Malfatti, S.J. director for Germany and Austria of the Apostleship of Prayer. The Italian priest asked Father Janssen to take over the direction of the Apostleship in the diocese of Muenster.

This meant a great deal of extra work and was not in line with his profession. But he saw the importance of the apostolate and agreed to promote it. He recognized how the Apostleship could sanctify the homes of German people during troubled times of political turmoil. Even more, he saw the Apostleship reaching out to the missions.

Thus we find Father Janssen saying "Yes" to a plan for God. In time the work became so great that he had to



THE SERVANT OF GOD  
FATHER ARNOLD JANSSEN

make a choice; either relinquish it, or give up his teaching career. At 36 he was well established in his profession and economically secured. In the Apostleship of Prayer there would be little financial security and no prestige of an academic career.

Father Arnold Janssen gave up the prestige and security to spread the "Word of God" to more and more people. The Apostleship of Prayer would reach out and out. He asked the Bishop of Muenster for permission to establish a magazine to promote the Apostleship of Prayer. This would spread the "Word" far and wide. *The Little Messenger of the Sacred Heart* made its appearance in Germany almost one hundred years ago.

The deeper he became involved in the Apostleship of Prayer, the more Father Arnold was led to the missions. In the June issue of the magazine he asked editorially, "Is there no one throughout our wide country who feels the call to devote himself to the cause of the missions? Would it be possible



The WORD Entered China — 1882

for German priests to band together and found a German Mission Seminary in some region outside the homeland?" The political situation was such at the time that none could have been founded in Germany itself.

There were no responses from fellow priests. Hearing that the Bishop of Hong Kong was in Germany, Father Arnold went to visit him. He wanted to know about the missions in China and told of his failure to interest the priests of Germany in a foreign mission seminary.

"Why don't you found one yourself?" came the stunning reply.

Such an idea had never entered the mind of Father Arnold, but it struck a responsive chord deep in his being. A convent of Poor Clares read of the proposed seminary in the *Little Messenger of the Sacred Heart*, and upon receiving a sizable sum of money from a benefactor offered it to Father Arnold to purchase property for such a seminary. A poor working girl fell heir to money and she donated it for the

seminary. A seminarian in minor orders requested admission to the seminary! Armed with these prospects, Father Janssen visited 28 prelates in Germany, Austria and Holland; all of whom approved of his project.

It was decided to build the new seminary in Holland. A site near Steyl which was not far from the German border was chosen. Soon the Society of the Divine Word began. Not all of this happened easily. But one event followed another. Members came slowly at first; of these was the Founder's younger brother John Janssen. Then they came in such numbers that it was hard to find room for more.

Finally the first Divine Word Missioners were on their way to Hong Kong, to be readied for missionary labor by Bishop Raimondi, the Ordinary. Through its Brothers skilled as printers, the Society continued the apostolate of the Catholic Press. In all the mission literature published the "Word" always accompanied the "spirit" of the work.

(Continued on Page 29)

## *From Altar Boy to Priest...*

Rev. Curtis Guillory,  
S.V.D.

Their number may be legion; but not in Mallet in southwest Louisiana. Of the many altar boys who served in the church of St. Ann, one was destined to become a priest there. Father Curtis Guillory was ordained by Auxiliary Bishop Carlos A. Lewis of Panama in December of last year. Inci-

... at Communion Time



REV. CURTIS GUILLORY, S.V.D.

identally, both are Divine Word missionaries.

The new priest is the eldest of sixteen children and the second to be offered to the service of God by his parents Mr. and Mrs. Wilfred Guillory. Some years ago, their son Kerry became a Franciscan Brother.

Father Guillory entered the Divine Word Seminary of St. Augustine at Bay Saint Louis, Mississippi in 1960. The field of his apostolate will be in the Southern Province of his Society. May his priestly efforts meet with success!

### LOOKING AHEAD

The Baptist community of Castro Valley, California has taken up a collection to finance mission work on the moon. The first goal is placing a Bible on the moon and the erection of a church for future space travellers.

... WORLD MISSION



## The Welcome Mat for Brother Alphonse, S.V.D.

Long ago the Most Holy Trinity parish in Augusta, Georgia welcomed its ex-servicemen. Last November, *The Triangle*, the Church's bulletin splashed as its headline: *A Man Comes Home*. The subtitle gave as explanation: *Brother Alphonse Celebrates His Silver Jubilee*. For Peter Horne, a veteran of World War II, the welcome mat was rolled out again; but this time because of his 25 years of service in the religious life.

Three years in the army had broadened Horne's experience and deepened his religious convictions. Like St. Pachomius, a comrade-in-arms of the 4th century, he a soldier of the 20th century heard the call of Christ above the din of battle. Not long after his honorable discharge, he sought to heed the Master's invitation. Information led him to the Divine Word Missionaries at Bay St. Louis, Mississippi. At their seminary the former soldier found what he was looking for — a religious missionary brotherhood.

With his belongings, candidate Horne brought along three things; a deck of playing cards, a carton of cigarettes — and the spirit of sacrifice. He was relieved of the first two by the Superiors and encouraged to keep the third. In those days the Society's rule forbade smoking. There was further, not sufficient leisure in the daily order of the Brothers for card playing. Happily, his army discipline helped him to become gradually adjusted to the new way of life. Ex-serviceman Horne pronounced his first vows as Brother Al-



BROTHER ALPHONSE HORNE, S.V.D.

phonse of the Divine Word Missionaries on Nov. 1, 1947.

Just as in the army, Brother Alphonse's places of assignment were many, for his skill as a cook quickly become known. But being a Southerner, how he suffered from the severe winter climate when assigned to the North! The motto on his jubilee card — "Lord, I am Your Servant", would seem to refer in particular to those periods of his religious and missionary life.

How fitting it was therefore that Bishop Frey, then the head of the Savannah diocese should honor Brother by joining in the Concelebrated Mass of Thanksgiving for his Jubilee!

## THE WORD IN THE PLAN OF GOD

(Continued from Page 26)

How was it possible for one man to do so much? Would anyone else have carried out this work if he hadn't? The amount of work done by the Founder's spiritual sons would not have taken place had he said "No" to Father Malfatti. But he was being led by a Master Planner.

To help in spreading the "Word" the mission-minded priest founded two communities of Sisters; the one cloistered, and the other devoted to social work.

Thus the *Little Messenger of the Sacred Heart* led to the spreading of the "Word" all over the world in less than 100 years. It proves that no matter how small a magazine may be, it has great potentials for carrying the Word of God to His people.

## HAIL THE CENTURIONS!

This is a lay missionary group organized by the Consolata Fathers. Its primary purpose is to promote missionary awareness among the laity and to foster missionary vocations. An annual missionary award is given to the person or group distinguished for mission co-operation. The 1972 Award went to St. George's parish, Jewettville, N.Y. Msgr. William J. Snyder is the pastor.

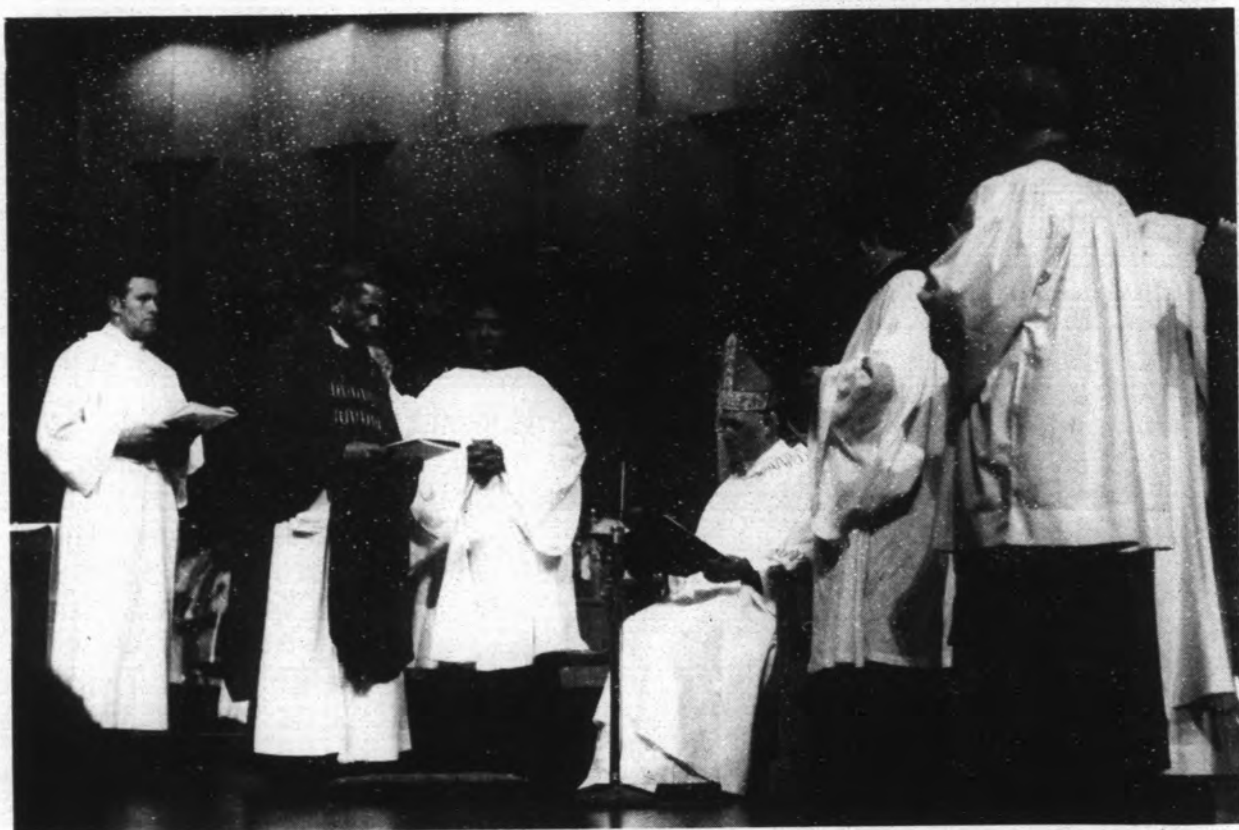
Under his leadership and with the help of 320 families and friends, the parish has built 20 mission chapels throughout the world including one in Russia. The members have financed a catechist's college in Kenya; sent scholarships to native seminarians and students. They have totally built a mission named after their own St. George parish.

... MISSION INTERCOM

The WORD Came to New Guinea — 1896



## *Highlights of Bishop Ho's I*



### EXAMINATION

The bishop-elect is questioned about his resolve to keep the Faith and the discharge of his duties

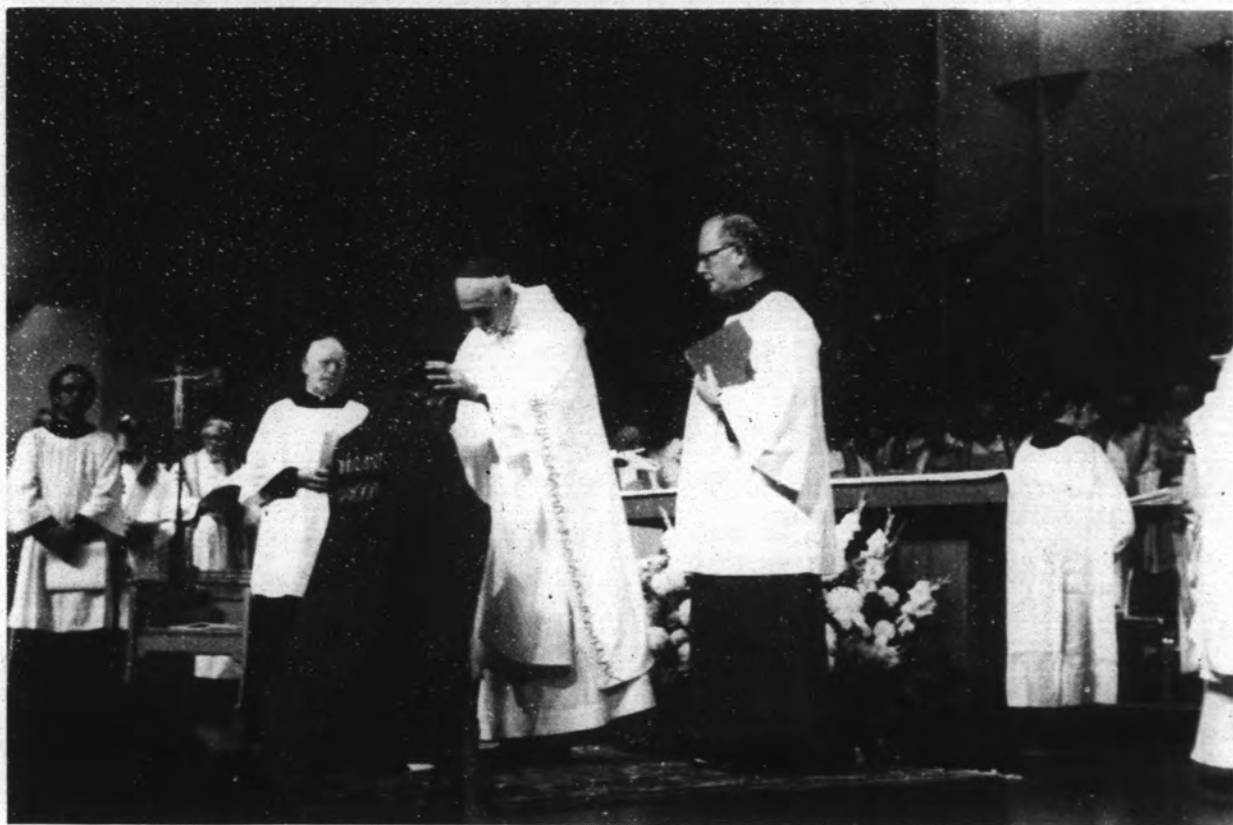


### LITANY OF THE SAINTS

"Send this your servant the fullness of priestly grace . . ."



## *Howze's Episcopal Ordination*



### **LAYING ON OF HANDS**

**All the bishops lay their hands on the head of Bishop Howze**



### **IMPOSITION OF THE BOOK OF GOSPELS**

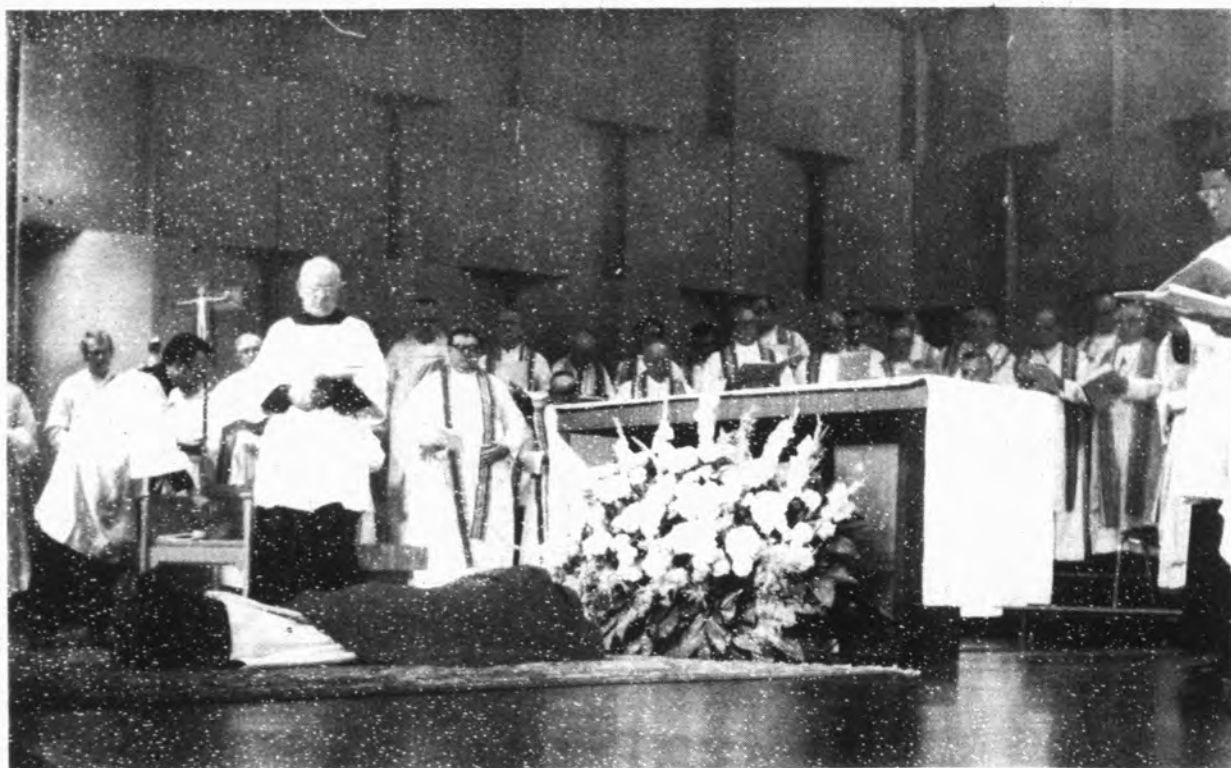
**The open Book of Gospels is placed upon the head of Bishop Howze**

*(Continued on Page 34)*

*High Altar of Bishop-elect*



The bishop-elect is questioned about his resolve to keep the Faith and the discharge of his duties



*STATION OF THE SAINTS*

"Send this your servant the fullness of priestly grace . . ."



IMPOSITION OF HANDS  
All the bishops lay their hands on the head of Bishop Howze



IMPOSITION OF THE BOOK OF GOSPELS  
The open Book of Gospels is placed upon the head of Bishop Howze

(Continued on Page 34)



# Mary, The Unique Woman

by TITUS CRANNY, S.A.

Let us put together several names: Nazareth, Bethlehem, the temple in Jerusalem, Cana in Galilee, Calvary, the Upper Room, the Book of Revelation. How are these related? What do they have in common?

They relate to the Virgin Mary in a unique way, biblically, theologically



and spiritually. Mary was the maid of Nazareth who received the message from heaven that she would be the Mother of God. She gave birth to that Son in Bethlehem. When lost, she found Him in the temple in Jerusalem. She was also present at Cana for the

wedding feast. When the vintage ran short, she turned to Him: "They have no wine." Then she spoke to the head waiter: "Do whatever He tells you."

On Calvary Mary stood by the cross when her son was crucified. She suffered and died in spirit with Him. She is the Mother of the Church. She received the Holy Spirit in a special way in the Upper Room at Pentecost.

Mary is the "great sign" which appeared in the heavens as the Book of Revelation tells us "A woman clothed with the sun."

The role of Mary in the life of mankind is supported by the words of holy scripture. We have historical facts. They reveal Our Lady's character and her part in the salvation of men.

Pope John XXIII was fond of speaking of the dual motherhood of Mary. Thus he stated: "The Mother of Jesus who is our Mother too (oh how I love to associate these two titles!) is one of the richest sources of our consolation, the richest after Jesus."

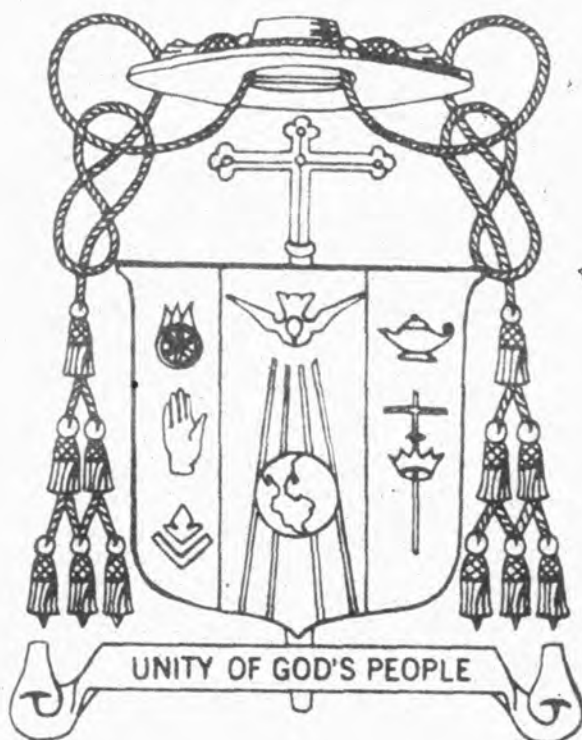
Father Paul James Francis, S.A. who founded the Society of the Atonement at Graymoor, N.Y. was fond of stressing Mary's role in salvation history. He called her Our Lady of the Atonement to emphasize her part in the mystery of salvation.

Jesus and Mary are inseparable in the theology of the Church and in its spirituality. Mary is unique as Mother of Jesus and of mankind.

## The legend of

## BISHOP HOWZE'S COAT OF ARMS

The diocesan paper *Mississippi Today* gave this explanation of Auxiliary Bishop Howze's coat of arms. The shield with its figures is divided into three sections—outer left, outer right and center.



On the outer left one sees a flaming chariot wheel, an open right hand and a carpenter's square beneath a lily. The flaming chariot wheel stands for the fiery chariot which carried the prophet Elijah into heaven. The Bishop chose this figure in memory of his maternal grandfather whose name was Elijah. The Negro spiritual, "Ezekiel Saw the Wheel Way In the Middle of the Air" also is recalled by this image.

The open right hand is a reminder of Benjamin the last born of the patriarch Jacob. Benjamin in Hebrew means *son of my right hand*. The Bishop had this design placed on the shield in memory of his paternal grandfather whose name was Benjamin. It also serves as a tribute to Father Benjamin Horton, the Josephite missionary who received him into the Church in 1948.

The carpenter's square and the lily are symbols of St. Joseph the Bishop's patron saint taken in baptism.

On the outer right is a lighted lamp, a cross and crown. The lighted lamp symbolizes knowledge. It is an emblem for St. Albert the Great the Dominican scholar of his time. St. Albert is the patron saint of the Bishop's father, Albert O. Howze, Sr.

The cross and crown represent St. Helena the patron saint of the Bishop's mother. It was St. Helena, the mother of the Roman Emperor Constantine who directed the search which led to the finding of the True Cross of Christ.

In the center section, a dove the symbol of the Holy Spirit appears above the world. It is the Holy Spirit Who guides the People of God so that they become united in a Community of Love. It is for this purpose that Bishop Howze has selected the motto: "Unity of God's People."

## *Highlights from Bishop Howze's Episcopal Ordination*

*(Continued from Page 31)*



### **INVESTITURE**

**Bishop Howze receives the symbols of the episcopal office: the ring and staff**



**The Apostolic Delegate with the principal co-consecrators and chaplains**



# Profiled by His Word . . .

By SISTER MARY SAMUEL STEFFEN, O.S.F.

*Open to me the Gates of Justice: I will enter them and give thanks to the Lord. — Psalm 117:19. And she brought forth her firstborn son and laid Him in a manger because there was no room for them to stay in the inn. — Luke 2:7. If anyone hits you on the cheek, let him hit the other one, too. — Luke 6:29.*



Sister Mary Samuel  
Steffen, O.S.F.

"Open to me the gates of justice . . ."

Scripture's ever-ancient-ever-new quality blends history in a way that allows the reader to identify with it according to his need. Thus, for Jackie Robinson, a psalm-prayer hinges on the cruelty of closed doors.

As man always has been concerned in crying for justice, one selfish group immortalized itself by refusing to provide shelter during that pregnant moment when the Old Testament gave birth to the New. But "nothing is more powerful than an idea whose time has come." When the appointed hour was at hand, all the closed doors in Bethlehem could not prevent God's Idea, His Word made flesh, from crossing the B.C.-A.D. threshold.

"...because there was no room for them to stay in the inn."

It is disappointing to admit that closed doors continue to be man-made

barriers. Some twenty centuries after the Bethlehem rejection, when Manager Branch Rickey attempted to make hotel reservations for Ohio's Wesleyan University baseball players, he was informed that there was no room for their Negro pitcher. Only after Rickey expressed his desire to have Charles Thomas as a personal guest, was the permission granted. And that, in a master-servant relationship. Night came. Charles Thomas sat on the edge of his bed, rubbed his hands, and wept: "Black skin. If only I could make them white."

Forty years later, during World War II, Branch Rickey vividly remembered that hotel-room humiliation. He also recalled having promised Charlie that his hands wouldn't have to be white. "I made up my mind to do something about it before I die. I don't know who he is or where he is, but I am going to put a Negro player on the Brooklyn Dodgers."

Even though America was helping the cause by integrating the military, Branch Rickey had to be cagey about his desegregation plans. His realization of the country's position and also that of the war's destructive effects on baseball's future prompted him to ask permission of the Dodger owners to have their scouts contact all prospective players down to age fifteen, if possible. This proposal was definitely a gamble; but in view of the long haul it was given a full vote of confidence. After

all, Branch Rickey had a thirty-year record of building major league baseball in St. Louis and it was because of this reputation that the Dodgers had coaxed him to Brooklyn. The spirit of cooperation in this new setting tempted Rickey to share his closely-guarded dream even though he doubted the time to be ripe. He decided to sound out the trusted bank president whose institution handled the Dodgers' financial affairs; "We are going to beat the bushes, and we will take whatever comes out. And that might include a Negro player or two."

When Branch Rickey saw the banker's favorable nod, he was encouraged to explain his idea individually to the team's officials. Their approval led him to prepare for recruits by organizing a gimmick "United States League." Ostensibly, he would equip this team with talent and from the group choose a trail blazer. "I had to get a man who would carry the burden on the field. I needed a man to carry the badge of martyrdom. The press had to accept him. He had to stimulate a good reaction of the Negro race itself, for an unfortunate one might have solidified antagonism of people of other colors. Also, I had to consider the attitude of the man's teammates."

Had Branch Rickey been less demanding, the Blacks' debut into organized baseball would likely have been delayed many more years. In Jackie Robinson the scouts found the right man, but this man needed a Branch Rickey to open the door. And Branch Rickey needed a Jackie Robinson to lead other Blacks through that door.

"If anyone hits you on the cheek, let him hit the other one, too."

That quaint key would get stuck in almost any lock. It really didn't fit Jackie Robinson's "punch for punch" nature, but Branch Rickey insisted that unless his twenty-six-year-old recruit was able to "turn the other cheek" he would not succeed in breaking baseball's color barrier. The major-domo was so convinced of this tactic that he dramatized it during their August 28, 1945, get-acquainted meeting in his Brooklyn office. Rickey had prepared carefully for the three-hour interview by studying Papini's *Life of Christ*, particularly the section about violence and the evaluation of its alternatives. The first two, revenge and flight, were antagonistic and therefore useless, whereas Christ's directive would "cut the chain of inevitable wrongs at its first link." Rickey agreed with Papini that "every man has an obscure respect for courage in others, especially if it is moral courage, the rarest and most difficult sort of bravery. An injured man who feels no resentment and who does not run away shows more strength of soul, more mastery of himself, more true heroism than he who in the blindness of rage rushes upon the offender to render back to him twice the evil received."

By inheritance, experience, and desire, Jackie Robinson was a poor risk for the Rickey "experiment". Yet he proved his greatness in wearing its yoke. For two years he patiently endured it because he knew the success of his people's future in baseball rested on his shoulders. When he entered the

(Continued on Page 38)

## ALONG THE DIVINE WORD MISSION TRAIL

*Bay St. Louis, Mississippi*  
(The Seminary)

Father Thomas Krosnicki our liturgy professor was assigned to the Bishops' National Liturgical Committee.

Fathers Jack Sherrin, formerly a missionary in New Guinea and Borgia Aubespain, a onetime missionary in the Philippines have been assigned to our Southern Province.

The saying, "Out of sight, out of mind" does not apply to our Brothers. Their Mission Club raises funds through the sale of cancelled stamps and coupons to help every Divine Word Brother in our foreign missions. Visiting missionaries also leave with a modest check.

*Bay St. Louis, Mississippi*  
(St. Rose de Lima Parish)

Besides having their throats blessed on the feast of St. Blaise, the little children were also given a piece of candy. Father Heffner the pastor thereby wanted to encourage them to thank God for the gift of taste.

Hard work paid off in making the Toy and Doll Contest the greatest success ever realized.

*Belle Chasse, La.*  
(Our Lady of Perpetual Help Parish)

*The Block Rosary*, a project of the Rosary Crusade is attracting interest. Members go weekly from home to home. Slide lectures on Our Lady of Fatima are also given.

The parochial school is having a sort of "Gold Rush Era"; and also experiencing a bottleneck situation. More applicants are seeking admission than can be provided for presently.

A Youth Revival formerly called a Retreat was arranged for those of the age group of 13 to 20 years.

The peace of the parish was disturbed by a fortune teller who sold candles for ten dollars each. The officers of the peace soon restored tranquility of the area.

*Pointe-a-la-Hache, La.*  
(St. Thomas Parish)

In the parish bulletin there is a constant reminder about praying the Rosary daily. The members are encouraged to join in the Rosary broadcast every evening.

The attendance at the Midnight Mass was the largest on record. But when the organist wanted to play "Silent Night", the response was a *silent organ!* Mice had nibbled on the wires.



**ST. ROSE C.Y.O. VICTORS**  
City Champs - 1972  
State Runners-up - 1972



## Profiled by His Word

(Continued from Page 36)

world of major league in 1947, Jackie was a social symbol. In painful ways he experienced the bigotry so characteristic of big league players. Often he was spiked on the field and, at bat he held the dubious distinction of having been hit by beanballing pitchers more than any other player in the league. But through it all, Jackie kept his temper and helped the Dodgers to the 1947 pennant. The real Jackie Robinson was permitted to come out in 1949, after he had proven himself a star. Eight years later he retired from baseball as one of its most exciting and authentically great players. Handpicked by Rickey to break the color line in baseball, Jackie remained a credit to the sport even though he became militantly controversial if the need of his people were at stake.

When Jackie Robinson died of a heart attack on October 24, 1972, Black baseball stars played on every team in the majors. Their very presence was a tribute to the man who twenty-seven years earlier agreed to participate in Rickey's "noble experiment", Jackie's description of that quaint key which Christ called "turning the other cheek."

Several days before his death Jack Roosevelt Robinson put the finishing touches on tape for his autobiography as told by Alfred Duckett. This book, *I Never Had It Made* (G. P. Putnam's Sons, New York, 1972) is far more than a recital of the subject's glory

days. It is actually his complete life story which began January 31, 1919 in Cairo, Georgia, and then moved on to California after Jackie's father deserted his wife and five children. Valiant Mallie's struggle to provide comes through very naturally. Jackie never would have been a success had it not been for his devoted mother's love, supplemented later by the constant affection of his wife, Rachel. These inspirations helped him through life's give-and-take in baseball, business, politics, and suburbia, especially after the tragic death of his oldest son.

True, Jackie could say, "I Never Had It Made"; but the world will quickly reply, "Jackie, you made it." Imprinted forever on the pages of history are those unique little pigeon-toed steps which Jackie Robinson danced off the bases into his world of problems. E. A. Housman anticipated the elegy of this man when he penned his beautiful tribute "To an Athlete Dying Young":

The time you won your town the  
race  
We chaired you through the market-  
place;  
Man and boy stood cheering by  
And home we brought you shoulder-  
high.  
To-day, the road all runners come  
Shoulder-high we bring you home,  
And set you at your threshold down,  
Townsmen of a stiller town.

# A MISSIONARY-HERDSMAN



**REV. EDWIN W. GEERS, S.V.D.**

Another Divine Word missionary, Father Edwin Geers, S.V.D. is preaching the Gospel in a unique way. His approach is through livestock. Recently he has been appointed Executive Director of HEIFER PROJECT INTERNATIONAL. This organization aims to help the poor of many nations through its training program for cattle-raising. The company also distributes cattle.

Father Geers, from Dyersville, Iowa studied for the missionary priesthood at his Society's seminary of St. Augustine at Bay Saint Louis, Mississippi.

After his ordination in 1961, he was missioned to India. There his expertise was required as director of a demonstration farm, and irrigation scheme and manager of a leper colony. On returning to the States, the Agricultural Mission Inc, of New York chose him as its associate director. This agency helps Protestants and Catholic church missions in rural development programs all over the world.



**REV. THEODORE HESBURGH, C.S.C.**

The Rev. Theodore Hesburgh, C.S.C., president of Notre Dame University has joined Heifer Project International on its advisory board. He always was a great admirer of its program.

# MASS INTENTIONS

## Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

**CUSTOMARY OFFERINGS FOR HOLY MASSES**  
(Vary according to your Diocese regulations)

**LOW MASS**—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

**HIGH MASS**—five dollars.

**TRIDUUM OF MASSES**—five dollars. **NOVENA OF MASSES**—fifteen dollars. **GREGORIAN MASSES** (requested customarily for but a single departed soul)—seventy-five dollars.

. . . . . cut on this line . . . . .

Dear Father: I am sending the following Mass requests to you. I understand that dates for these will be arranged as close to my request as can be arranged.

Kind of Mass? .....

How Many? .....

For what intention? .....

Offering? .....

Send Mass intentions (with your name and address) to:

**FATHER SUPERIOR  
DIVINE WORD MISSIONARIES  
BAY SAINT LOUIS, MISSISSIPPI 39520**

# PLACE THE SOUTHERN MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Southern Missions in the South, address this request to you: Will you remember our work in the Southern Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

## FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of ..... dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

## SEND THE BROTHERS YOUR CANCELLED STAMPS

Our Brothers can put all your cancelled stamps to work by providing aid to the missions and missionaries with the revenue derived from your stamps. We can use any type of stamp in any quantity. When you have saved enough stamps to fill a box of any size, please mail to:

**THE BROTHERS' STAMP DEPT.  
DIVINE WORD SEMINARY  
BAY ST. LOUIS, MISSISSIPPI**



# DIVINE WORD Messenger

SUMMER, 1973

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"OPEN DOOR"  
PROGRAM

A RED-LETTER DAY FOR  
BROTHER JAMES, S.V.D.

ST. PHILIP OF JESUS  
SCHOOL

# DIVINE WORD MESSENGER

## EDITOR

Geo. G. Wilson, S.V.D.

## BUSINESS MANAGER

John W. Bowman, S.V.D.

## COVER

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Jesus School

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**SUMMER — 1973**

**VOL. 50, NO. 3**

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U.S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

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# An Electron of Inspiration

Alone in a three-room apartment lives an elderly lady. All around her are signs of turbulence; but she radiates peace. "Aren't you afraid to live by yourself?" "Why should I be? Christ is here with me," is her constant reply. This good soul lives in the Presence of God.

That God lives in us, St. Paul reminded the Athenians. "In Him we live and move and are." (Acts 17:28) His presence in us is not like the consecrated hosts in the ciborium; it is as intimate as the soul is to the body. Christ also assures us of such a presence: "If anyone loves Me, he will keep My word, and My Father will love him and we will come to him and make our abode with him." (Jn 14:23)

This devotion is but the practical application of the well-known truth that God is everywhere; hence it is called the practice of the Presence of God. Much progress in the spiritual life is derived therefrom. It has always been a favorite practice of the saints. St. Leonidas, the father of Origen, the famous Christian writer of the early Church is an example. He used to reverently kiss the breast of his sleeping son. Explaining his conduct he would say: "I adore God present in the heart of my baptized child." St. Basil recommended it as a help in time of tempta-

tion and trouble. To Philothea in his *Introduction to a Devout Life*, St. Francis of Sales wrote: "Your progress will be helped particularly if you place yourself in the Presence of God as often as you can. This practice is so useful that it can supply the absence of every other kind of prayer. It is impossible to lead an interior life without it."

An act of lively faith in the Presence of God suffices; e.g. "My God I believe in Your Presence within me!" The devout repetition of the sacred Name of Jesus occasionally will strengthen our growth in the practice. The most suitable method, however seems to be that which is recommended by St. Paul. "Whether you eat or drink or whatever you do, do all for the glory of God." (I Cor. 10:31)

Care should be taken to avoid routine and superficiality. "Easy does it." There is no need to put oneself under a strain. As a guideline, St. Alphonsus gives this advice: "Conduct yourself with God just as you act in the different circumstances you find yourself in relation to persons who love you and whom you love."

As in the case of that good lady mentioned above, the practice of the Presence of God will be your secret of strength, serenity and joy.



# The Time for Mission Animation

Pope Paul deplores what he describes as "the weakening of the missionary awareness of the Christian people." He brands it as the greatest danger to the Church's missionary program. Last November, the United States Mission Council went into action against this danger. It sponsored the National Mission Animation Conference in Washington, D.C. *Animating the Missionary Church* was the general theme. Throughout the sessions the Conference to re-awaken interest in the far-flung missions.

The U.S. Mission Council has been taking the pulse of the country's Catholics regarding their interest in the missions. The results have given cause for alarm. Several viruses have been discovered.

The number of missionaries laboring abroad is the lowest in ten years. There are now 7,649 priests, religious and layfolk from the U.S. in the foreign missions; in 1970 the total was 8,373; in 1968, 9,655; in 1966, 9,303.

Enthusiasm for the mission cause appears to be on the wane; missionary societies are therefore feeling the pinch in vocations and membership. The one-time copious flow of financial contributions and other means of support is now almost a trickle. The fervor of nationalism in some mission countries often bears the symptoms of a malignant fever. Not so long ago, 58 foreign missionaries were ordered by the government to leave Uganda. The reason adduced for their expulsion was that the missionaries' papers were not in

order. That some had undergone military training, raised the suspicion of the Government they were "not to be trusted." The two missionary societies affected fear that the expulsion order is the first step in a general move against the Uganda Catholic missions.

The grave crisis which the missions are facing is worsened by the great changes in the attitude of the mission societies. There is a range of opinions about aims, techniques, motives and methods. Formerly, for instance missionaries were interested in doing things for their charges., e.g. establishing credit unions, cooperatives, various types of schools. But now, in some quarters, all such social, educational and economic projects have been written off as "palliatives, not remedies for the poverty, ignorance and social misery." Now there is a trend toward leadership formation of the people. Accordingly they themselves become alive to their religious, social and political problems and take steps to improve conditions.

There are even missiologists who declare that the era of the foreign missionary is over. As a result of these problems, a real turning point in regard to confidence in the missions has been reached.

Our country was once a "foreign mission". The missionaries came from Europe. Their spirit of dedication to the cause of the missions should also be ours. Such was the intent of the National Mission Animation Conference.

# School Kept Open by Determined Chicanos

*St. Philip of Jesus School is trying to meet the needs of Chicano students so long neglected. Parents and students together are determined to keep the doors open of this poverty stricken school serving Mexican-Americans in San Antonio.*

By BERTHA ANN PASKOS

In the midst of the old crowded section of San Antonio just south of the busy downtown area, a parochial elementary school which has been operating in that poverty pocket since 1915, struggles to survive like many other schools threatened by financial problems.

But unlike other poor parochial schools in Texas forced to close their doors, St. Philip of Jesus School has been kept open by determined parents, students and faculty who have worked hard to keep their symbol of quality education alive in their neighborhood.

The 58-year-old school is attempting to meet a need that no other school in its area has provided: Individualized instruction as well as community service to its 99% Mexican-American student body and parish which are considered to be educationally and economically deprived by standards of their school district and the Economic Opportunities Development Corporation of San Antonio.

And to meet the need, parents of the 260 students who attend the school have sponsored activity after activity in order to raise funds for expenses which tuition money does not cover.

While spreading refried beans on a chalupa at a school bazaar, Mrs. Paul Martinez, P.T.C. president, said, "It's an investment for your children and the children are taking advantage of it." She has sons in the seventh and eighth grades. "This is the way we're going to keep the school open," she said as she sprinkled grated cheese on the tortilla.

Parents donate time to the school as aides, especially in the primary grades



One of the Volunteers giving Individualized Instructions in Reading.

and in the library, as some feel that the best way they can contribute to the school is by giving their services.

Some mothers who cannot assist in person in the school help the teachers whenever possible with typing and clerical chores. And the fathers, not to be outdone in generosity, render assistance by mowing lawns and painting classrooms, so that the system of education at St. Philip's can be said to be family-centered.

"Parents have to make lots of sacrifices to keep the school open and it's worth it," Mr. Alfredo Laborde, president of the school board, said. He feels that his attitude is typical of other parents. "I believe they can get a better education right here in this school, es-



pecially in this neighborhood," Laborde, the father of six children enrolled in the school, added.

The area where St. Philip's is located is in the older section of San Antonio where many low income families make their home mainly because of the lower rent prices they find there than in any other part of the city.

Sr. Timothy Muldowney, principal, pointed out that "the parents feel the school is important and a big service to the community" in that all the activities that the school provides helps to keep the children "off the streets."

Although the school lies in the shadow of skyscrapers, St. Philip of Jesus serves not only its parish of poor inner city Mexican-Americans but also students from areas surrounding San Antonio and other parishes whose schools were forced to close down.

And how does St. Philip's serve its flock?

While some parents worry about juvenile delinquency and drug problems encountered by their children in the public school system others feel that the public school system is not adequate in its dealing with discipline and that St. Philip's teachers the children respect and a Christian attitude.

One mother, Mrs. Ismail Carrion, said that her family moved from Kennedy, a small town southwest of San Antonio, so that her children could attend a Catholic school for these reasons.

"The faculty makes every effort to instill moral values in the students," Sr. Timothy said, "and endeavors to set high standards and goals for them to achieve."

Fr. Gerard Cernoch, associate pastor and who is also the school's electrician, plumber, carpenter and athletic coordinator, stressed the importance of "being with the kids." "We need to plant in them that the Church is for them, not against," he said.

"Teachers need to motivate them, to get involved," Miss Gloria Landeros,

fourth grade teacher, said of the relationship between teachers and students. With a hoarse voice as a result of cheerleading for the boy's basketball team, Miss Landeros added, "They need dedicated people to work with them. Students and teachers must pull together."

In addition to keeping up with their school work, the students prepare for talent shows, participate in athletic events against neighboring Catholic schools and take part in different contests and science fairs. Recently, sixteen students were awarded small cash prizes in the ABC's of Industry, a national penmanship, essay and project contest.

One of the eighth grade students appeared on a local television channel with his project, "Acupuncture—Myth or Miracle." He became so involved in his work that his classmates nicknamed him "Acupuncture."

Another student placed first in a speech contest with his rendition of "I Have a Dream," by Martin Luther King. He reached within two points of a perfect score. This same student performs as a ventriloquist and a magician.

The school hires no custodians. Seventh and eighth grade students do the classroom and yard work after school on a volunteer basis. "When I see how hard the priests and faculty work to keep the school open, I feel that we kids should do our part to help," said Robert Fernandez, a volunteer.

Joey Trevino, another volunteer said he helped with the after school clean-up "to show love for our neighbor, to prove our responsibility and above all to give good example to the younger children."

At Christmas time, the students receive special training in salesmanship to sell cards, candy and hand-made gifts. Seventh grade students pride themselves in leading the other grades

(Continued on Page 48)



# A Red Letter Day For Brother James, S.V.D.

"I feel as nervous as when we landed in France." Thus, one day in May a former sergeant in World War II began his address at his jubilee banquet. Brother James Balthazar, S.V.D. was observing the 25th anniversary of his religious profession in the Society of the Divine Word.

From his school days, our Brother Jubilarian wanted to devote his life to the service of God. After his honorable discharge in 1945, he sought admission into the Divine Word missionary community at St. Augustine's Seminary in Bay St. Louis, Mississippi. But he had two strikes against him — his age and his health. What to do? You remember the saying: "If at first you don't succeed, try, try again. That is what he did. In 1948 this Louisiana-born ex-G.I. became a religious missionary Brother.

Brother James can be described as our *Johnny-on-the-spot* as regards to chores. His military service prepared him for the various tasks allotted to him during the past 25 years. Every other week, for instance, he plies the 1-10 to New Orleans with a truck load of discarded newspapers. From their sale he helps to ease the financial worries of his confrere the Brother Procurator of the seminary.

His Jubilee Card carries a saying of Padre Pio which sums up Brother's religious attitude. "Lord, I offer my past to Your mercy; my present to Your love; my future to Your providence."



Brother James Balthazar, S.V.D.

At the Solemn Mass with Bishop Perry as main celebrant and nine confreres as concelebrants, our Jubilarian renewed his religious vows. At the banquet which followed, he was showered with gifts by relatives and friends. It was truly another red-letter day for Brother James.

## HIGHLY ENCOURAGING

The National Office for Black Catholics reports the total of \$187,796.09 collected during the 1972 fund-raising drive. It was remarked that this was: "the first time that programs developed by and for Black Catholics as well as the Black community in general have been supported mainly by Black Catholics."

## Poor School Kept Open

(Continued from Page 46)

with the most funds raised: \$2,000 from a candy sale.

In the classroom, students are taught the usual curriculum of state required subjects and in addition, receive lessons in religion daily.

During the scholastic year 1972-73, Sr. Anthelma, seventh grade teacher, decided to test the interests of her students to learn some French thus giving the school not merely its bilingual aspect but giving the children themselves the opportunity to become tri-lingual. As a consequence, "Bon soir, mon frere" and "Parlez vous francais?" were soon being heard.

Two students became so interested in French that they set themselves the task of translating an article on earthquakes which one of the eighth grade students had received for a study unit in science. These two girls, morning after morning, each with a dictionary diligently probed the unknown language.

"The students excel in art, worry about math, and are weak in language skills and reading," Sr. Timothy said, "But they are hard working youngsters."

To help the students with their reading, St. Philip's has a full time Title I remedial reading teacher and an assistant. To accommodate a reading center, the sisters at the school converted the parlor room in their convent into a small classroom in which the reading teacher works with small groups at a time. The main school building itself has eight classrooms and a library.

In order to provide the students the special attention they need, the faculty is turning to more individualized instruction and multi-age grouping for reading and math. Sr. Timothy said the students enjoy it and as they themselves said, "It's great to know that you can go off on your own when you know your stuff."



"I know that word!" The Reaction of a First Grader.

Sr. Timothy hopes that with the addition of three more faculty members, teachers at the school will be able to teach subjects at which they are strongest and not necessarily be limited to teaching only one grade level.

The problems the school now faces is insufficient money to pay full salaries to teachers and since the state law of Texas requires that teachers have college degrees, some fine non-degreed teachers must be replaced.

The school applied for volunteer teachers with the Volunteers for Educational Services of the Texas Catholic Conference. This organization provides poor parishes such as St. Philip of Jesus with an opportunity to select qualified teachers from throughout the country who are willing to work in these parishes for a small salary and room and board.

St. Philip's is now in the process of selecting three male teachers for the upper grades.

Persons interested in filling these teaching positions or other similar positions open to male and female teachers throughout Texas should contact the VES office, Texas Catholic Conference, 800 Brazos, Room 702, Austin, Texas 78701.

Meanwhile, parents at St. Philip of Jesus vow to continue spreading chalupas, calling out bingo numbers and selling Christmas cards to keep the symbol of quality education — their hope for a better life — open in their neighborhood.



Father Haines (marked X) with a group of Divine Word Missionaries at Nemi

## My Sojourn in Nemi, Rome

By REV. JEROME HAINES, S.V.D.

### BEAUTIFUL NEMI

*This Nemi is a quiet safe place  
And that leisure nature desires,  
Lacking nothing.  
Because God does not lack anything  
If you seek peace  
Come here.*

—J.H.

We began the course at Nemi with about 60 missionaries in July 1971. The States numbered 38 — over half of them. As a group of "Nemites", it was representative of 15 nationalities. They hailed from 14 mission fields of our worldwide missionary Society of the Divine Word.

The refresher served first of all as a spiritual renewal for the benefit of our souls. Secondly, our knowledge of the Catholic Faith was updated on current issues. Nemi has been wisely chosen to meet these needs since it is near Rome, the center of Christendom and the seat of the Vicar of Christ, the Holy Father. It is only a few miles from Castel Gondolpho, the summer home of the Pope.

Nemi is the only place where an ordinary member of our Society has the privilege of meeting confreres from other parts of the world. What an inspiration it was to associate with them! It gave one a comprehensive view of our missionary society. It was the privilege of a lifetime!

### A HAPPY ENDING

The walk for development started October 18 by Father G. Schaffer the New Ulm (Minn.) diocese's mission project director ended happily. With two Guatemalan Indians he made the 3,252 mile trek from New Ulm to San Lucas, Guatemala. It took 103 days; cost him 4 pair of hiking boots; but netted \$75,000 for the mission.

The walking project aimed to get sponsors willing to pay for the marathon. The scheme received its initial boost from the generalate of the School Sisters of Notre Dame in Rome, which pledged one dollar for each mile walked.

The funds will help to develop experimental farms among the Indians served by the San Lucas mission.

... Mission Intercom



# AT BROTHER JAMES J.



Brother Jubilarian with two of his former provincials — Bishop Perry and Father Hunter



... and Father Provincial Bowman and Father Rector Olivier

# ANNUAL JUBILEE FETE



... Receiving Gifts from the Students



"SPEECH! SPEECH!"

PRAY FOR VOCATIONS

## HIS DESIRES LAY SOUTHWARD

By BRENDAN MURPHY, S.V.D.

When Bishop Joseph Lawson Howze made his first official visit to Bay St. Louis as auxiliary of the Natchez-Jackson diocese, he ordained Fr. Jim Pawlicki of Bay City, Michigan to the priesthood. For Bishop Howze it was a return to the community which had first inspired him to start his own steps toward the priesthood. In ordaining Fr. Jim as a Divine Word Missionary, he was saying "thank you" to the Divine Word Fathers for the inspiration they had been to him. After a visit to St. Augustine's Seminary, Bishop Howze said he was inspired to begin his own journey to the priesthood and was ordained in 1959. Fr. Perry, S.V.D., now auxiliary bishop of New Orleans, preached at his first Mass.)

For Fr. Jim, this ordination day was also a return to the seminary which had nourished and fostered his vocation, and now saw him ready to begin his work as a Divine Word Father to the people of the Society's Southern Province.

Fr. Jim spent his novitiate at St. Augustine's Seminary in 1968-69. During this time he worked in the Witness Program for the Archdiocese of New Orleans and various social projects in St. Jules' Divine Word parish in Franklin, Louisiana. Moving to Washington in 1969 for continuance of his studies and later to Chicago, his heart still remained in the South. Each year the



Father Pawlicki receiving the Chalice and Paten

summer months saw his return to the work of the Society's Southern Mission. His study in the North was viewed in the light of an eventual southern apostolate, and this resulted in his master's thesis being entitled, "The Social Projects of St. Jules' Parish in Light of a Theology of Liberation." This thesis was accepted for his master's requirement at C.T.U. in Chicago, in May 1973.

Fr. Jim has now been assigned to the Society's southern province. After a short holiday in Michigan with his family, he will take up work in one of our southern parishes. Welcome to the South, Fr. Jim!



# Ghanaian Proverbs Chock-Full of Wisdom

By Divine Word News Service, Techny, Ill.

Proverbs are an integral part of the culture of the Ghanaian tribes. Father Vincent Burke, S.V.D., a Divine Word missionary in Ghana gives his impression about those of the Ashanti tribe in particular.

"The listener is often astonished at the words of wisdom which prove the presence of philosophers, theologians, moralists, naturalists and even philologists in this tribe. These sayings are the very soul of the people. In each of them the Ashanti recognize something which they knew full well already. It is something which the instinct of their lives, thoughts and traditions tells them to be true to their own nature."

"It is difficult", Father continues, "to preserve the full flavor of the original Akan language in translation. Much is lost in the rephrasing. Frequently the same proverb is used for more than one purpose. Its ultimate use depends on circumstances. I've learned much from them."

## Truth

He who is guilty is the one who has much to say.

## Work

It is no shame to work for money.

## Courage

When you are in need, do not die!

## Discipline

When a nation is about to come to ruin, the cause begins in the home.

## Generosity

If spending your money causes you pain, you will go hungry.

## Humility

A bead of good quality does not have to speak.

## Old Age

The advice of an old man is better than any charm.

## Death

If one could know where Death lived, one would never stop there.

## Father

When you follow behind your father, you learn to walk like him.

## Mother

When your mother dies, you have no relatives left.

## Marriage

A thousand wives means a thousand problems.

## Women

When a woman says you are a handsome fellow, that means you are going to run into debt.

## God's Mercy

When God sends you a sickness, He also sends you medicine.

## God's Providence

For the animal with no tail, it is God Who sweeps the insects from its back.

## God's Justice

To avoid cheating, God has given each one a name.

## Proverbs

When a fool is told a proverb, the meaning of its has to be explained to him.

"It is a sad footnote," Father Burke adds, "that even up until the present time, none of these proverbs has been incorporated into the official catechesis of the Ashanti people. Hopefully, this important step in helping to make Christian catechesis more relevant will soon be taken. A long hidden door to Christ will then be opened."

# ADOPT-A-SOUL PROGRAM

## *A Crusade of Prayer for Lapsed Catholics*

A large group gathers in prayer at the cathedral in Milwaukee on Thursday evenings from 6:30-8:00. It is the "Adopt-a-Soul" crusade. The members attend Mass followed by a Holy Hour of Reparation according to the *Soul Assurance Plan*. They pray for lapsed Catholics, especially those of the archdiocese. It has been estimated that there are from 15,000 to 20,000 of that description in the archdiocese alone.

Mr. Rudolph Ellensohn, the founder of this apostolic movement in 1964, went to his eternal reward two years ago.

The service is conducted in an impressive manner. A basket for written petitions of the participants is placed before Mass in the center aisle. At the offering of gifts, it is brought to the altar. The wording of each petition is:



*For the Return to the Faith of a Lapsed Catholic*

"O most merciful Jesus, lover of souls, we ask You to give the following lapsed Catholic(s) the grace to return to the Fold."

(Write name(s) or simply insert "friend", "relative", "my husband", "my wife", etc.)

Robed Altar Apostles who follow the *Soul Assurance Prayer Plan* are in the sanctuary. They are representatives of societies like the Knights of Columbus, the Holy Name, the Catholic War Veterans, etc. At the end of Mass, there is Exposition of the Blessed Sacrament. The basket of petitions is moved near the base of the monstrance. The Altar Apostles then lead the people in the prayers of the Holy Hour.

This crusade of prayers for souls is motivated by a thought from an emi-

nent apostolic leader of his time: "Of all divine things, the most divine is to collaborate with God for the salvation of souls."

The crusaders *adopt souls* and storm heaven for their return to the Fold. They are eager to extend this apostolic program beyond the confines of the Milwaukee archdiocese. Those interested may *mail petitions* to:

ADOPT-A-SOUL OFFICE  
P.O. BOX 6295  
MILWAUKEE, WIS. 53209

# "OPEN DOOR"—A WIDOW'S MISSION

## *A Program for Juvenile Delinquents*

Widow McClain was returning to Houston one day in July 1959. She had been attending a special missionary meeting of her AME Church in Detroit. As she mused over the proceedings of the occasion, a feeling of having been merely an onlooker to the whole affair crept over her. She seemed to hear an inner voice say repeatedly: "That is not your kind of missionary work. Your work is in Houston." Transported by a daydream to her neighborhood in Houston, she saw problem children all about. Among these were boys who were juvenile delinquents. "That's my mission" she told herself. It was to be her "Open Door" program.

Contact with the Texas Youth Council and other agencies gave Mrs. McClain full scope for her missionary zeal. Free-will offerings as well as voluntary personal help kept pace with the project. She gradually developed the volunteer helpers into the Open Door Christian Society — a non-profit charitable force. This group of about 70 members serve the probationers chiefly as counsellors. But when necessary, it also finds employment and educational opportunities for its wards.

A two-story rambling building is now the temporary hostel. The missionary directress is endeavoring to raise funds to purchase it as a home for probationers.

Father John LaBauve, S.V.D., the Divine Word missionary pastor of St. Mary's Church is an ardent sponsor of "Open Door". As vice president of its board of directors, he has been exerting



OPEN DOOR'S Founder, Mrs. Steven McClain with promoter Father John LaBauve, S.V.D.

his influence to organize a booster club for the residence. "I believe", he explained, "that if we allow him (the probationer) to go into the college of crime, he may graduate, costing taxpayers much more than free will offerings, which are tax deductible."

The results have justified Mrs. McClain's mission. Since the opening of the hostel in November 1969, nine youths have completed their paroles while living there.



# "DEN OF THIEVES"—Now Boys Town Leaders

By Columban Fathers Mission News Bureau

A Columban missionary's "den of thieves" is no more. Now the six boys from the toughest street gang in the tough port city, Olongapo, Philippines are the big brothers of Boys Town



Columban Father Moran leading his DEN OF THIEVES on a cave-hunting expedition

there. They made up the original "den" founded by Father John Moran in 1967. Each of them now has a bright future — thanks to the skills they learned. Two have been trained as auto mechanics, and four are specializing in electricity and electronics.

When Father Moran plucked them from jail, all qualified as Filipino versions of *Oliver Twist*. Today they are the leaders of the Boys Town community and the best ambassadors of the school.

The Columban missionary had a hard time persuading the first three to give the new Boys Town a try. But when they returned to the jail a few weeks later to tell their erstwhile companions in crime about the new deal, the report had the opposite effect. The priest had just as hard a time persuading the three still imprisoned to wait until the necessary paper work could be done to admit them.

It has been that way ever since at Boys Town, reports Columban Sister Pauline, a social service worker.

Boys Town, according to her, is a fast developing community enterprise. It is a joint effort sponsored by the Filipino people and the American community of the huge Subic Bay U.S. naval base.

It generates its own power, raises its own livestock and poultry, has new farm structures and an activities building.

A regular staff member teaches modern farming methods; two American women volunteers teach English. Other volunteers, including students from St. Columban's high school teach religion.

In view of the enormity of the problems in a port city like Olongapo with 150,000 people, the small numbers helped by Boys Town may appear insignificant.

"But the transformation of the original 'den of thieves' into young citizens with a bright future, alone makes the project worthwhile", concludes Sister Pauline.

## ALONG THE DIVINE WORD MISSION TRAIL

*Bay St. Louis, Mississippi*  
(The Seminary)

Very Rev. Joseph Francis is the new Provincial for our Southern Province. He comes to us from the Western Province where he served as Provincial since 1967.

Very Rev. John Musinsky our Superior General addressed the Community during his visit of several days.

The novices made their "desert experience" at a Trappist hermitage in North Carolina. Later on they made a tour of our mission parishes to acquire some pastoral experience.

*Bay St. Louis, Mississippi*  
(St. Rose de Lima Parish)

A successful arrangement was made with the Xavier University Dept. of Music to present a "Musical Extravaganza" in the seminary's gym. The performance was for the benefit of the parish school.

*New Orleans, La.*  
(St. Augustine's Parish)

Father Theriault the pastor suffered an irreplaceable loss when a collection of photographs taken while in Rome, went up in smoke. It was the result of a car accident.

Father Lee, his associate, devised another means of presenting the Liturgy of the Word. He prepared some pupils to dramatize the Gospel story before the congregation.

*Pointe-a-la-Hache, La.*  
(St. Thomas Parish)

Bishop Perry confirmed 35 candidates. Some were from neighboring stations. It was probably the first time that 13 priests gathered to concelebrate there for such an occasion.



Father Pawlicki (marked X) in the entrance procession.

Father Keller, the pastor, was immobilized by the doctor's orders because of a lingering case of bronchitis. During the interval, Father Lee "stepped into the breach".

*Baton Rouge, La.*  
(St. Paul the Apostle Parish)

Father Artis the pastor baptizes annually on an average of 80 to 90 persons. It is his concern about social work which makes his pastorate so attractive. He is considered one of the 150 most influential citizens in the city.

*Houston, Texas*  
(St. Mary's Parish)

Father L'abbe the director of the C.Y.O. has good reason to be jubilant. The members won first prize for the play: "A History Lesson".

# SCHOLARSHIPS FOR BLACKS

## CONGREGATION OF THE HOLY GHOST OFFERS SCHOLARSHIPS

As a climax to the observance of the Centennial of its founding, the Congregation of the Holy Ghost in the United States is offering two full four-year scholarships to Duquesne University. The offer begins in September 1973. The scholarships are open to one Black Catholic male and one Black Catholic female. The candidates must be graduates from any high school this year, subject to certain eligibility requirements.

Since the funds for this come from the Sullivan Trust, their use is limited to these States only: Florida, Alabama, Georgia, Mississippi, North Carolina, South Carolina, Tennessee, Virginia and Texas.

While the offer is made only to Catholic students, it is **not** restricted to students in Catholic schools.

## BLACK SCHOLARSHIP FUND

Now in its third year, Father George Twigg-Porter, S.J., from the University of San Francisco announces the continual growth of the Apostleship of Prayer's Black Scholarship Fund. The U.S.F. was selected for the fund since it has taken a leading role among the private colleges in California and the West for minority students. It has some outstanding black students, e.g. Bill Russell, among its ranks.

Members of the Apostleship of Prayer have an opportunity to carry out the full Christian message of the "Morning Offering" by their concern for all people. The Black Scholarship Fund is open to any and all black students who are fully qualified academically for university work and are in need of some financial aid.

The fund has been mentioned nationally in syndicate columns and on television. Members of the Apostleship of Prayer participate nationally. Father Twigg-Porter is the regional director.



## MASS INTENTIONS

### *Gratefully Received*

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regrettably, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES  
(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

TRIDUUM OF MASSES—five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES (requested customarily for but a single departed soul)—seventy-five dollars.

. . . . . cut on this line . . . . .

Dear Father: I am sending the following Mass requests to you. I understand that dates for these will be arranged as close to my request as can be arranged.

Kind of Mass? .....

How Many? .....

For what intention? .....

Offering? .....

Send Mass intentions (with your name and address) to:

FATHER SUPERIOR  
DIVINE WORD MISSIONARIES  
BAY SAINT LOUIS, MISSISSIPPI 39520

## PLACE THE SOUTHERN MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Southern Missions in the South, address this request to you: Will you remember our work in the Southern Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

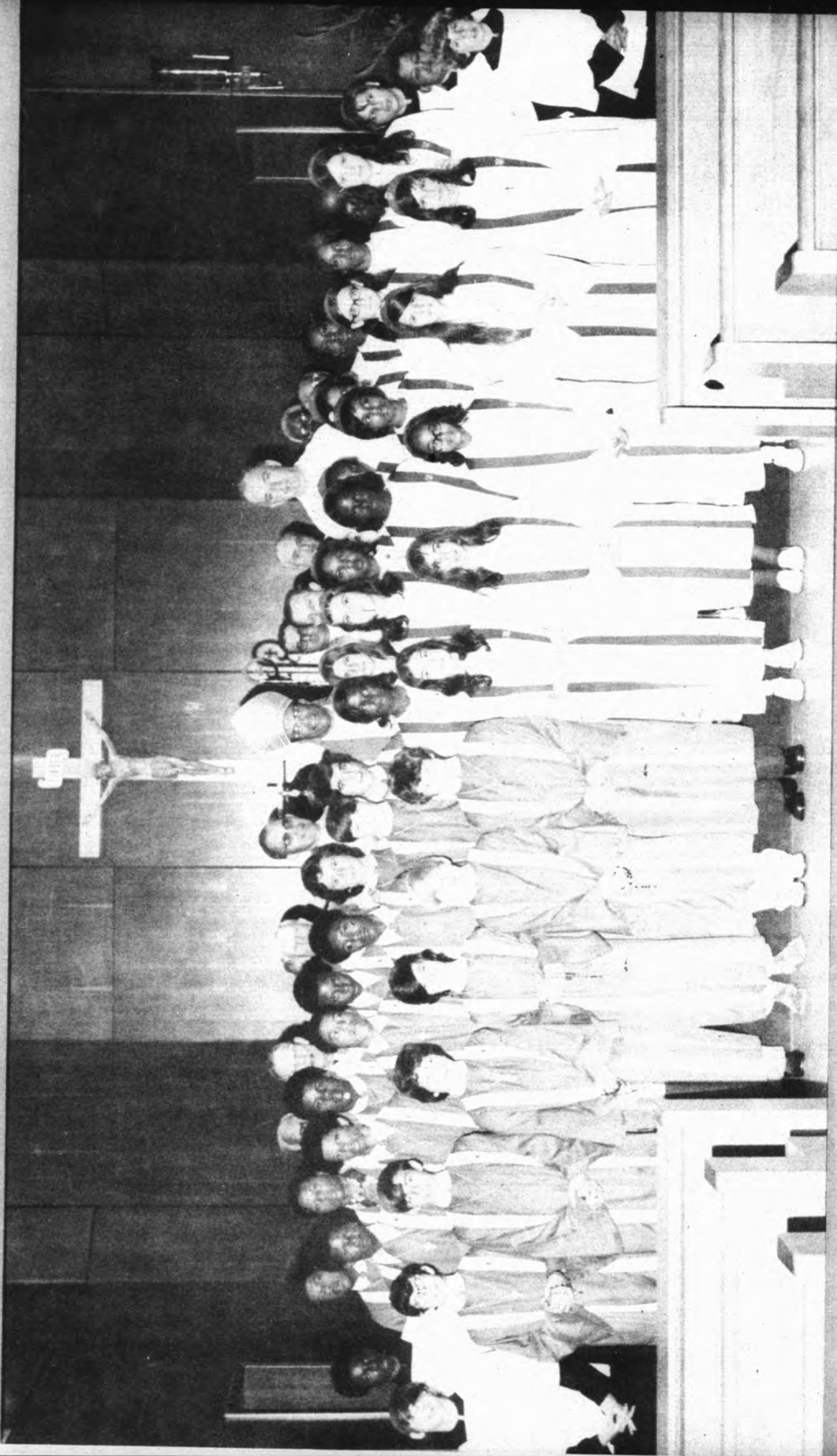
### FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of \_\_\_\_\_ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

### SEND THE BROTHERS YOUR CANCELLED STAMPS

Our Brothers can put all your cancelled stamps to work by providing aid to the missions and missionaries with the revenue derived from your stamps. We can use any type of stamp in any quantity. When you have saved enough stamps to fill a box of any size, please mail to:

THE BROTHERS' STAMP DEPT.  
DIVINE WORD SEMINARY  
BAY ST. LOUIS, MISSISSIPPI 39520



CONFIRMATION CLASS



# DIVINE WORD Messenger

AUTUMN — 1973



NORTH LITTLE ROCK PARISH  
A VICARIATE FOR BLACK CATHOLICS  
EVANGELIZATION - COLUMBAN STYLE



# DIVINE WORD MESSENGER

## EDITOR

Geo. G. Wilson, S.V.D.

## BUSINESS MANAGER

Bro. Roger Latosynski, S.V.D.

## COVER

A Kindergarten class  
in St. Augustine's School,  
North Little Rock, Ark.

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**Mississippi 39520**

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Pages 65 & 66 to S.P.F.;  
Pages 72 & 73 to Columban Fathers  
Mission News Bureau  
Page 76 to Rev. Wm. Kelley, S.V.D.

**AUTUMN - 1973**

**VOL. 50, NO. 4**

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U.S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

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SEND FORMS 3579 TO: DIVINE WORD MESSENGER,  
BAY SAINT LOUIS, MISSISSIPPI 39520



# An Electron of Inspiration

Men naturally and necessarily desire happiness. Some seek it in making money for daily needs or future wants. Others pursue it in travelling, whether for business or pleasure. Still, others become absorbed in different branches of learning which render them happy. Some, unfortunately look for it in sin.

Happiness has been the problem of the wise from the beginning. They never solved it, nor ever found its source. "Vanity of vanities and all is vanity," rued the wise and rich but unhappy King Solomon. Christ was aware of this universal craving of the human heart. To satisfy this need, He has given us principles which will ensure our happiness. His Sermon on the Mount began with the word "blessed." A number of seeming paradoxical sayings fell from His lips; they are called the "Beatitudes."

By *poverty of spirit* is meant detachment from the things of the world. It became the secret of happiness of the early Christians described in the Acts of the Apostles. *Meekness* does not mean lack of energy nor courage; its chief concern is the preventing or moderation of anger. The irascible-bent St. Francis of Sales found his happiness in cultivating this beatitude. While *mourning* refers to sorrow for sin, it does not create "sad sacks." St. Francis of Sales used to say: "A sad saint is a *sad sort* of a saint." A *thirst for*

*justice* (holiness) encourages the proper use of all the means which religion offers to please God. St. Therese of the Child Jesus derived happiness in following her "little way" of abandon to God. *Mercifulness* concerns an attitude toward others. Perfect happiness is not possible without a right regard to the social condition of life. The happiness of Sts. Vincent de Paul and Louise de Marillac is traceable to their services to the unfortunate of their time.

The *pure of heart* are the single-hearted souls. Their happiness stems from serving God for His own sake and not primarily out of self-interest. Foreign missionaries, for example, experience much happiness in their labors in spite of the many difficulties to be faced. The *peacemakers* are those whose lives promote unity in a community. It was as a peacemaker in her warlike family that St. Elizabeth of Portugal found her happiness. *Persecution for justice's* (holiness) *sake* correlates with patience in serving God regardless of difficulties. St. Athanasius, for instance, although constantly hounded by enemies because of the Faith, was always happy.

Whoever seeks happiness must look for it in the Beatitudes. During this Holy Year which began on Pentecost, may we draw inspiration from them!



# The *Messenger's* Golden Jubilee

1923-1973

Our *Messenger* has reached its 50th milestone. It began as a quarterly with the Christmas issue in 1923. The news of the dedication of the Seminary (then called St. Augustine's Mission House) filled most of its four pages.

Four stages can be detected through which our publication has gone. The first can be termed embryonic. It began in 1916 with the Divine Word missionary Father James Wendel. While working in Meridian, Mississippi, he used to edit reports on the entire Negro apostolate and the interest of the people concerned. These accounts, however, were sporadic and ceased to appear before 1920.

The second phase started in 1923 as already mentioned. It was then that the magazine was named *St. Augustine's Messenger*.

In 1940 the third phase developed. The 4-paged periodical expanded into one of 24 pages. Its object was "to bring to all the Message of the Progress of the Negro in every field especially in the field of Religion." A three-fold policy was pegged: 1) to show what was being done for the Negro and what he was doing for himself; 2) to work to effect that every Catholic black child be given an opportunity to be in a Catholic school; 3) to support and promote the growth of the Catholic Negro clergy.

The response from our readers to the improvement was very favorable

and heartening. Like a "best seller" the *Messenger* could adorn its front page with a new caption: "The Magazine With a Message."

The year 1952 ushered in the fourth stage. The *Messenger* became a kind of general Catholic magazine. In the course of time, the distant rumbling of an approaching financial storm became more noticeable. With the foundering of many Catholic periodicals in the sea of the prevailing economic crisis, our *Messenger* has been experiencing difficulty in keeping afloat. The ready and generous response of our readers to last year's appeal for financial assistance has tided our magazine over for the present time. Once again we express our sincere thanks to each donor! Incidentally the help given to our library drive for books has exceeded our modest hopes. We are very grateful to all who made sacrifices on behalf of our seminary library.

The *Messenger* can record 50 years of unremitting toil in the apostolate of the Catholic Press. It has had its own special message to sound off. Through its editors it has always reminded its readers of the main purpose of the Divine Word Missionaries in the South; to swell the ranks of the black clergy and religious with more vocations. The task is accomplished. It can with gratitude to God and its supporters justly observe its Golden Jubilee as having been "The Magazine With a Message."





Missionaries are Christ to the world's poor—in the foreign missions

## *Christians Are Christ to the World*

By THE SOCIETY FOR THE PROPAGATION OF THE FAITH

MISSION SUNDAY, October 21st, is a day of great significance for the life of the Church in some 120 countries around the world. It is also a day of great significance for the life of the Church in each parish or community of Christians in which every Catholic participates in the life of faith. MISSION SUNDAY is a day on which the Church universal celebrates its immanent character as the living Body of Christ always "in mission" . . . always becoming more present in the lives and destinies of men. As the Church is missionary by its very nature, so too is each Christian "missionary" by his very nature in baptism!

On the organizational level, however, certain missionary activity concerned with the physical and geographical presence of the Church through the presence and service of its "professional missionaries," is the work of the Society for the Propagation of the Faith. It is through this Pontifical Society that the Holy Father, on behalf

of the entire Church, appeals on MISSION SUNDAY for specific financial and spiritual support of the mission-Church.

Giving to the Missions on MISSION SUNDAY is not just another collection, or just an act of charity to the poor; it is a real expression—a community witness of our life in Christ. It is Christ—living and acting in and through us! As Christ was sent by the Father, so the missionary is sent. So each of us is sent to share the Good News with others. We are Christ to the world!

In the immediate sense, we are Christ to the people with whom we live out our lives. Thus in this daily task, every day is a "Mission Sunday" because every day we need the community support of others and the "spiritual energy" to be "Christians" in our lives. MISSION SUNDAY specifically focuses on our community with our fellow Christians who are living their Christian witness among those who do

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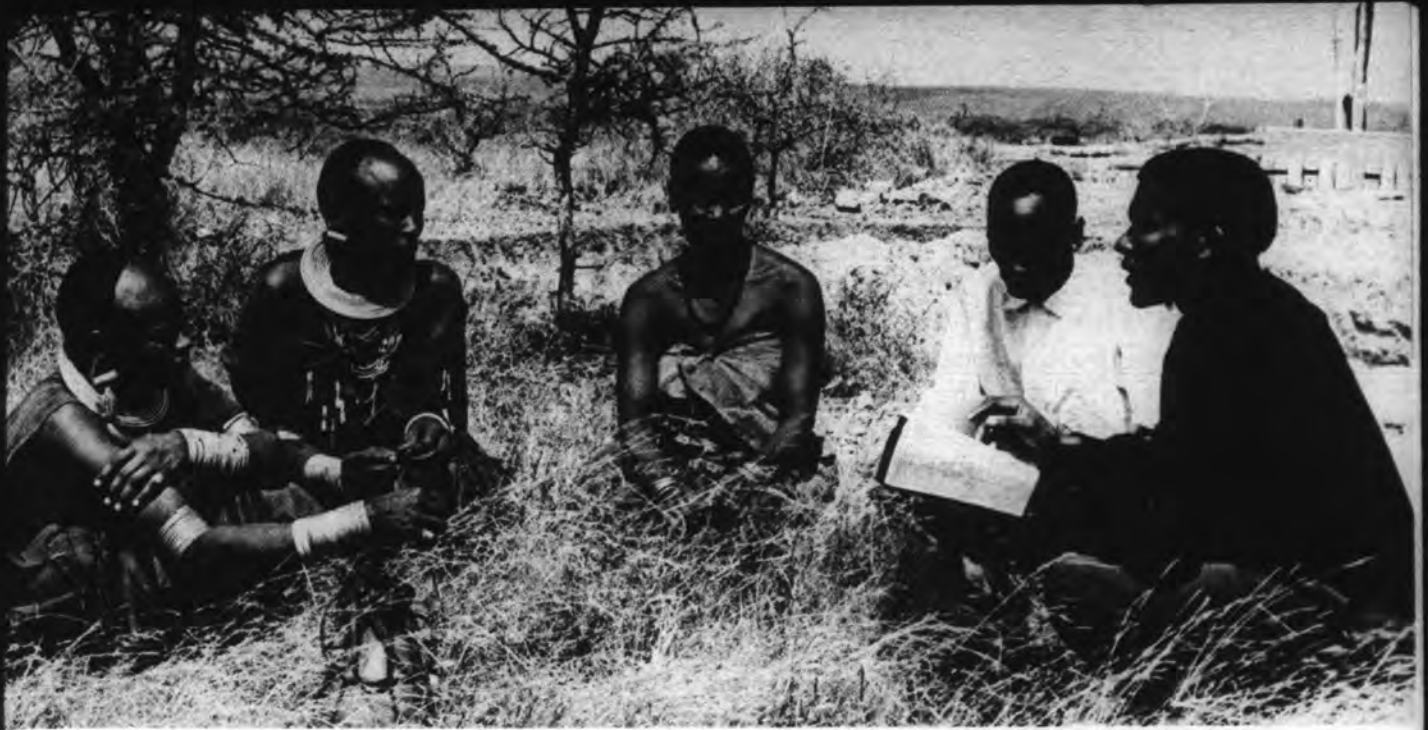
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not yet know Christ or do not have the fullness of His community-presence (the Church) among them. On MISSION SUNDAY, the Holy Father, through The Society for the Propagation of the Faith, appeals for those missionaries who are the poorest in material resources. Like every Christian, *like each of us*, the missionary has misfortunes, disappointments, shortcomings and needs. Not unlike our own needs and wants for ourselves and our families, the missionary wants the opportunities and materials to do his life's work . . . to serve in the best way possible the many needs of the poor to whom he is sent . . . to BE CHRIST in a most unique way for the most needy and helpless people of the world.

The Mission-Church is very poor! The only help available must come from the concern and generosity of other Christians, like yourselves, who are also called to be Christ, not just to our family, friends and parish, but in a "catholic" way—to the whole world.

In truth, when you give to the mis-

sionaries, you are giving to Christ. You are giving to the Christ in the missionary—and to the Christ in each person the missionary serves. We cannot ignore the fact that the most practical means we have to help them is with our dollars and cents, because it is the money they receive that is converted into the food and clothes for the hungry; medicine and hospitals for the sick; schools and special programs for the developing peoples; chapels and "altarbreads" for the Poor People of God!

"Giving to the Missions," then is not so much an obligation, another tax-deductible cause, but rather an action of faith. It is a prayer of thanksgiving; a community witness of love; and most of all, it is a privilege.

All countries where the Church is established will be praying and sacrificing on MISSION SUNDAY, October 21st. We Christians who are living in one of the most blessed AND affluent countries of the world are certainly the "MOST PRIVILEGED!"

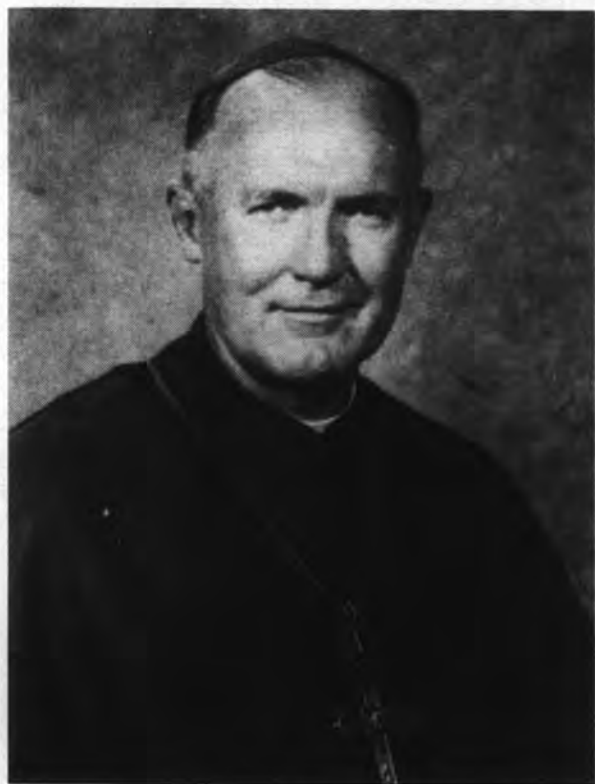
. . . and in the home missions



## NORTH LITTLE ROCK PARISH

# A Ray of Hope and Light

Some months ago, *The Guardian*, the diocesan paper of Little Rock, Ark. carried this notice: BISHOP ASKS FUND FOR STATION WAGON. The plea concluded thus: "If you send a



Bishop Andrew J. McDonald  
of the Little Rock diocese

check to St. Augustine's Church, Father Bouree's faith will be strengthened and the station wagon will be paid for." It was the pastor's confidence in God which induced him to purchase the car "in faith," as he explained the deal. Bishop Andrew J. McDonald, by this gesture, expressed his appreciation of the social action program launched by the 49-year-old Divine missionary and his all-black parish.

The story behind this incident goes back to several years ago. St. Augustine is one of the three Negro parishes in Arkansas. Because of the integra-

tion of parishes, there was a move to close it. To this Father Bouree disagreed. "For 47 years St. Augustine has been a ray of hope and light to the people around it," he argued. "It would be an affront to its parishioners to close it." To this the bishop agreed.

But something had to be done for the parish to intensify its mission of hope and light. Father suggested a social action program. The members though few in number readily agreed. To remind them of their commitment, the Sunday church bulletin was named "Christo-Ray." Through their various services, the 150 adult parishioners would be like rays emanating from Christ in the community. What a challenge! They began helping in distributing used clothes, providing food for the poor and promoting a health-care project. Was it not then a necessity which urged Father Bouree to apply "in faith" for a station wagon to convey the distributors with the supplies?

The Reverend Rochester Rodgers, a minister of one of the local churches, assists in the social action program as athletic director and program coordinator. Together with Father Bouree, he gives counseling services for family and personal problems. Both try to find jobs for the unemployed. Both familiarize themselves with college scholarship programs to help needy students.

Adverse criticism has been levelled against Father for including "social work" among his duties. But at a testimonial — "This Is Your Night Father Bouree" given by several hundreds of the priest's friends, his spiritual and civic accomplishments were applauded. The bishop, the mayor of North Little Rock, as well as an alum-



nus of the parish school, now a prominent businessman, attended the celebration. In his address the bishop remarked that he considered what St. Augustine's parish was doing as "typical of the outlook that a church should have in this ecumenical age."

St. Augustine, the patron of the parish, handed down to posterity this beautiful thought: "One loving heart sets another on fire." The pastor and parishioners of the North Little Rock church are doing this through their social action program.

Rev. Rodgers hands over the keys to the new station wagon bought "in faith" for Father Boucree.





## A VICARIATE

# For Black Catholics

A vicariate for Black Catholics has been established in the Lafayette diocese of Louisiana. Father Mark Figaro



Father Mark O. Figaro, S.V.D.

of the Divine Word Missionaries was appointed by Bishop Gerard Frey to be its first incumbent for a period of three years.

This new office has its origin in the document on Bishops which was promulgated by the Second Vatican Council. One of its directives emphasizes the need that "they should set forth ways by which are to be solved the very grave questions — concerning brotherly relations among all peoples." The appointment is more than just a means of representing a particular group; it is rather to help the bishop in promoting community spirit in the diocese. For this reason, Father Figaro will also serve on all diocesan boards in which matters concerning Black Catholics are to be considered.

The 52-year-old vicar hails from Lafayette, itself. He was ordained at the Divine Word Seminary, Bay St. Louis, Mississippi in 1949. He seems to be well qualified to occupy such an important position. Father holds a master of arts degree from the Catholic University of America. From his scholastic achievements also in undergraduate and graduate studies at Loyola University of Chicago and graduate studies at the University of Southern California in Los Angeles, he brings a wealth of learning to his new task. Having labored for many years in the mission field of his Society in the South, he has acquired the experience which will enable him to carry out creditably his duties as vicar for the 80,000 Black Catholics of the diocese.

May the vicariate fulfill the hopes and expectations for which it was created!



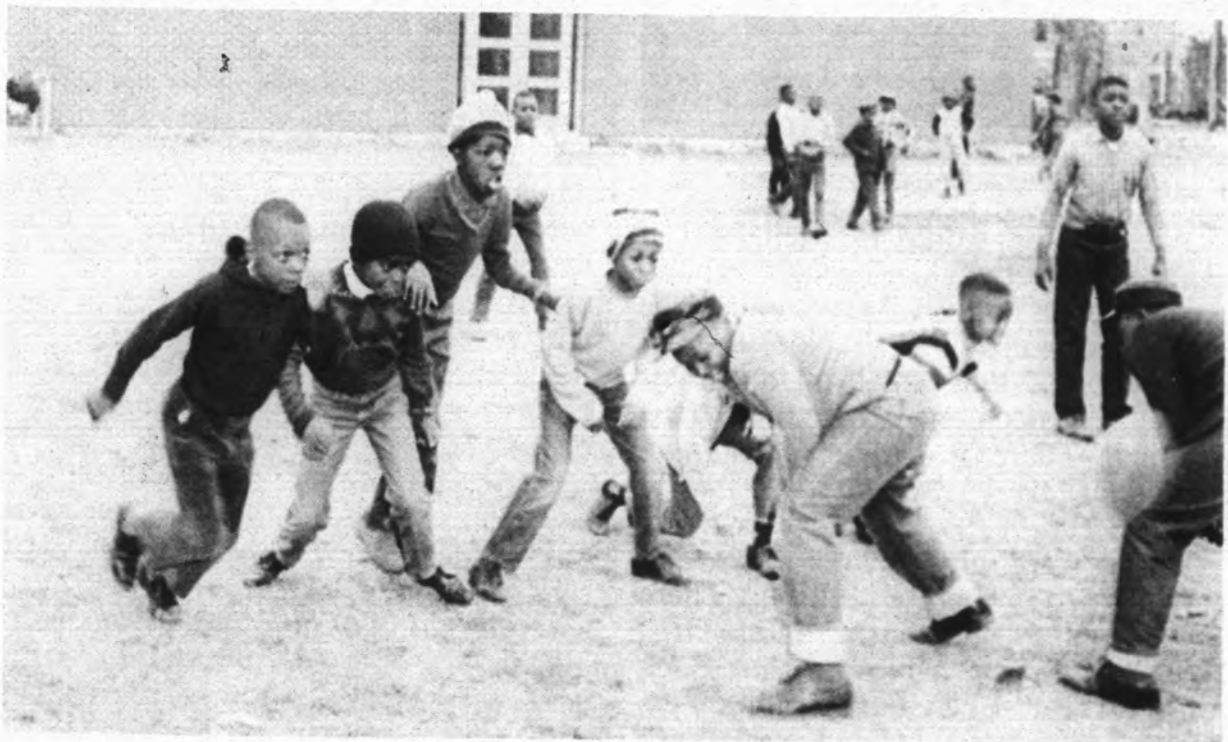
A Kindergarten Scene



A Lesson in Patriotism



A Lesson in Home Economics



Playtime

PRAY FOR VOCATIONS



# EVANGELIZATION Columban Style

## PROGRAM GETS SPECTACULAR RESULTS

By COLUMBAN FATHERS MISSION NEWS BUREAU

A new program for the catechumenate? The 1974 Synod at Rome might consider it, for "Evangelization in the contemporary world" will be the topic. If so, then the program of the Sacred Heart cathedral parish in Kwangju, Korea might be of help.



A young Korean girl receiving her red ribbon as a sign of being a non-Christian.

Any pastor would be delighted if even *one family* in ten brought around a prospective convert. Imagine then the joy of Columban Father Noel O'Neill the pastor of that cathedral on greeting 200 catechumens at their first meeting! There was *one catechumen* for about every *two families* in the parish.

There were high school boys and girls dressed in sombre uniforms. There were young women in mini-skirts. Mothers carrying babies on their back were present. Even old grandmothers in the traditional flowing Korean garb could be spotted. Young men and old

mostly in casual slacks and sport shirts added to the group.

This gathering was the result of an intensive "evangelization month". The missionary pastor aimed thereby to involve everyone in the parish in trying to reach out to non-Catholics.

The program is now in its third year. It is no longer an experimental but a demonstrated success. Not only in Kwangju (of about 150,000 inhabitants) but also in many other Columban parishes in Korea has this plan for the catechumenate been adopted.

During "evangelization month" posters, signs and sermons are devoted each Sunday to special themes. The first Sunday treats of liberation, i.e. Christ came to bring freedom to all. The second Sunday considers God the Father of us all. On the third Sunday, a layman emphasizes everyone's duty to bring the light of Christ to his neighbor. The final theme is the Church's universal message — "Go out to the whole world; proclaim the good news to all creation."

On the second Sunday every Christian proceeds in solemn procession to the altar. Each receives a card to be filled out with the name of a prospective catechumen. In solemn procession again, the cards are returned on the third and fourth Sundays.

A catechumen night featured a brief service in the cathedral and social gatherings for adults and young people. It was only the introduction to a new seven-month course climaxing with a mass baptism on Easter.

The program has the full backing

of the Archbishop of Kwangju. Columban Father Tony Diamond was the key man of the new course.

"Up until now in Korea, we've been using the translation of a catechism prepared for Catholics in a western Catholic nation," explained Father Diamond. "What we never had here — or in most mission countries I know of — was a program designed especially for the catechumens."

It is arranged in three stages of development — pre-evangelization, evangelization, and catechesis. The first stage approaches man on his human level. The second centers mainly on Christ. The third and final stage is a study of salvation on a deeper level. It is closely linked to the liturgy and the daily Korean life.

While progressing through the cate-

chesis, the catechumen also goes through the four steps of Baptism. In the first, the candidate is welcomed into the Church. The second is mostly a dialogue between the priest and the sponsors. In the third, the catechumen renounces the devil and superstitious practices that are common in Korea. The fourth step culminates with Baptism itself.

How successful is this "reaching out" project?

"About 70 or 75 of the original 200 will be baptized," says the Columban missionary pastor. "And actually they'll be far better prepared than catechumens in previous years. This new approach is far more appealing to them. It relates to their lives right here in Kwangju and develops it in a way the Korean mind understands."

## Columban Father Opens Korean Student Center

By COLUMBAN FATHERS MISSION NEWS BUREAU



Columban Father McCarron  
Chatting with one of the students.

The new Catholic student center at Hanyang University in Korea flashes a poster on one of its walls with the words, "Ingon Songjim" which means "Human Development."

"That's what our whole program is all about," Columban Father Liam McCarron explained. "We must help the students develop their full human potential so that they can, as Pope Paul says, direct themselves to the destiny intended for them by their Creator."

The 31-year-old missionary is founder and director of the new center, the first of its kind in the country.

Traditionally in Korea there is a formal gulf between teachers and students. Father McCarron hopes to bridge that gap by bringing faculty members and students together to work on various projects at the center.

# Profiled by His Word . . .

by SISTER MARY SAMUEL STEFFEN, O.S.F.



Sister Mary Samuel  
Steffen, O.S.F.

"Be sincere of heart and steadfast . . ."

Life is a constant reminder that God unfolds His plans in our own time and place though He cloaks these acts in kaleidoscopic mystery. The various facets of Jesse Owens' biography, for example, makes his past suddenly present and give a fleeting hint as to his future.

Meteor-like Jesse Owens flashed into history and flamed brilliantly in his trajectory before returning to ticker-tape America where he still glows as a credit to the human race. Four gold medals representing his 1936 Berlin Olympic successes occasioned the welcome. To these achievements Coca-Cola contributed later by having a medal struck as a fund-raising gimmick for the encouragement of prospective Black athletes. Superimposed against a large chin-on-up design is the hero's sprinting figure commemorating the 100-meter dash which be-

*Be sincere of heart and steadfast,  
undisturbed in time of adversity  
. . . accept whatever befalls you;  
in crushing misfortune, be patient.  
For in fire gold is tested and  
worthy men in the crucible of  
humiliation.—Sirach 2:2, 4-5*

gan Jesse's winning streak. Encircling the medallion are these words: XI OLYMPIAD BERLIN 1936 JESSE OWENS U.S.A.

America's star had come a long way from his 1913 Oakville, Alabama birthplace where he had coughed through the first three years of existence in the cold shack of his sharecropper parents. Their move to Cleveland offered respite from Jesse's frequent pneumonia bouts but gave nothing by way of security to Henry Owens' family. It was through her work as a cleaning woman that Mrs. Owens managed to keep the family from starvation. It's interesting to note that after almost a year's employment, this good mother had saved enough money to buy a small Bible which she kept on a special shelf high above the fireplace except during the time when each of the seven children was required to read aloud some passage before leaving the house. In his adult years, Jesse described this learning experience as an opportunity his father had never received. Henry Owens suffered from an inborn superstition that "the act



of touching a book would cause a family member to die." This was one technique that slave owners used for keeping their subjects illiterate.

A variety of educational forces played their part in the growth of Jesse Owens. Ohio State University groomed the young man for the epic May 1935 day when he shattered five world records and tied a sixth in the Big Ten meet at Ann Arbor, Michigan.

Long before Ann Arbor though, a single individual had proven to Jesse that "a white man can understand and love a Negro." When Coach Charles Riley found the fifth-grade youngster with scarcely enough strength to run to the corner for a newspaper, the kindly gentleman brought food for the hungry lad and offered it honestly with the suggestion, "Here, put some meat on your bones." Then, three-quarters of an hour before the bell rang each morning, the two would practice track on the sidewalk near school. Besides providing Jesse with food and training him to run, Coach Riley brought ideas. "He trained me to become a man as well as an athlete. He taught by example." But Jesse's greatest tribute came after the Berlin victory: "Without Charles Riley there wouldn't have been a Jesse Owens success story."

Jesse's high school records had brought many college offers to his door, but the youth refused to accept them because he knew his father was unable to support the Owens' family. Jesse

protested in the only way he knew; by giving up track. Then observant Coach Riley tactfully made this proposition: "Jesse, I know what you are doing and I respect you for it. But if I could get your father a permanent job, would you go to college on *your* own terms?" The grateful student agreed and jobs were obtained for both father and son.

"... undisturbed in time of adversity..."

Jesse enrolled at Ohio State where he took honors for his school at Ann Arbor — honors which led to the Berlin competition and eventual Olympic triumph. After the American fanfare was over, no job opened to keep the star in school and, at the same time support his wife and two daughters. Hence, instead of finishing college, Jesse took the position of playground instructor in Cleveland for the trifling salary of thirty dollars per week.

"... in crushing misfortune, be patient."

While struggling to live on the playground pittance, Jesse began to lose faith in the American dream. His track and high jump achievements left him next to nothing. He knew that college with a B.A. would help, but how to obtain a degree was another question. During his search for the answer, two white promoters made an offer for some fast money. This would *simply* be a matter of attracting crowds by running against a thoroughbred race

(Continued on Page 77)

## ALONG THE DIVINE WORD MISSION TRAIL

*Bay St. Louis, Mississippi*  
(the Seminary)

The community was honored by a visit of the Apostolic Delegate to the United States — His Excellency the Most Reverend Archbishop Jean Jadot.

The novitiate houses a new class of 25 novices. One of the newly professed of last year's class — Brother Roger Latosynski is secretary to Father Provincial.

*Pointe-a-la-Hache, La.*  
(St. Thomas Parish)

Another lad from here entered our seminary. The prayers and sacrifices of the parishioners are beginning to yield results.

A parishioner prepared a class for First Communion. In sports, the girls won first place in their tournament. The Credit Union gives evidence of successful growth.

*St. Martinville, La.*

(Our Lady of Perpetual Help Parish)

Father George Heffner who once served here as an associate returned as pastor. The fond farewell given him by his former parishioners of St. Rose de

Lima parish in Bay St. Louis, Mississippi gave way to a hearty welcome by the members of Bayou Teche area.

The zeal of his associate Father Mulaly reaches out not only to the youth but also to the adults. He is a familiar figure in the hospital and prison. The members of his adult Bible class profit by their session with him. The sugar cane workers of the area are indebted to him for helping them to obtain a fair wage.

*New Orleans, La.*

(St. Augustine's Parish)

Former associate Father Patrick Lee is now pastor of Sacred Heart Church in Greenville, Mississippi. Father Curtis Guillory the new associate is engaged in making a parish visitation. He is also rounding up a choir for the Vigil Mass on Saturdays.

Father Jack Sheerin, a former missionary to New Guinea has been given the pastorate of St. Martin de Porres Church in Delcambre, La.

Father Francis Theriault still remains at the helm as pastor. In addition he shares the burden of Father Provincial as his assistant.

Confirmation at Our Lady of Perpetual Help in St. Martinville, La.



## Profiled by His Word . . . (Continued from Page 75)

horse before the beginning of nightly baseball games. The very thought of competing with a dumb animal disgusted Jesse; but in a moment of weakness he "sold himself into a new kind of slavery." Financially speaking, it paid off insofar as it enabled him to finish college. All too soon though, Jesse realized this was not the solution. His personal weakness for a quick dollar had not been educated away. Thus the unsuspecting athlete was easy prey when a fast-talking salesman offered a million dollars for the use of his name in a promotional project. When the corporation went bankrupt, Jesse was left in debt. True to his character, he blamed no one but himself even though it took five years of extreme sacrifice to pay off the \$55,000 liability.

In his book co-authored with Paul Neimark *Blackthink; My Life as Black Man and White Man* (William Morrow & Co., Inc., New York c 1970) he discloses that before Ohio State's team entered Berlin in 1936, German papers derided the Americans as subhuman people unable to compete with Hitler's master race. After Jesse's high scoring, a Nazi hate campaign denounced the "black auxiliary tribes" as unfair competition.

Hitler's reaction is brushed off lightly today, but in *LIFE* (August 25, 1972) Jesse requests that the dictator's snub be remembered "because if you forget about Hitler, you're forgetting about me too . . ." Jesse's forgiving nature makes that reminder an ID tag rather than a label of revenge.

The Berlin competition was of a dual nature. Track records at home favored Jesse, but the 100,000 spectators jammed in the stadium frightened him. Ironic, because this event was destined to make him the "darling of the German sport fans." Luz Lang his competitor was however a "sharing" champion. When he saw Jesse panic, the German risked his chances by showing him how to gauge distance for the jumps.

Most everyone knows the outcome of the Berlin Olympics; but not so well known is the friendship forged between Owens and Lang. The two men began a correspondence which continued until Luz became a war fatality buried in an African desert. Jesse never forgot his rival's kindness. This is the tribute he paid to Luz in *Blackthink*: "Though fate may have thrown us against one another, Luz rose above it, rose so high that I was left with not only four gold medals I would never have had, but with the priceless knowledge that the only bond worth anything between human beings is their humanness."

Jesse lives and spreads that philosophy. Many of his trophies have been melted down into souvenirs for thousands of sick and afflicted youths.

Tested gold is Jesse Owens — gold fired in humiliations thus making him a champion for all that is good.



# MASS INTENTIONS

## *Gratefully Received*

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

**CUSTOMARY OFFERINGS FOR HOLY MASSES**  
(Vary according to your Diocese regulations)

**LOW MASS**—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

**HIGH MASS**—five dollars.

**TRIDUUM OF MASSES**—five dollars. **NOVENA OF MASSES**—fifteen dollars. **GREGORIAN MASSES** (requested customarily for but a single departed soul)—seventy-five dollars.

. . . . . cut on this line . . . . .

Dear Father: I am sending the following Mass requests to you. I understand that dates for these will be arranged as close to my request as can be arranged.

Kind of Mass? .....

How Many? .....

For what intention? .....

Offering? .....

Send Mass intentions (with your name and address) to:

**FATHER SUPERIOR  
DIVINE WORD MISSIONARIES  
BAY SAINT LOUIS, MISSISSIPPI 39520**

# PLACE THE SOUTHERN MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Southern Missions in the South, address this request to you: Will you remember our work in the Southern Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

## FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of \_\_\_\_\_ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

## SEND THE BROTHERS YOUR CANCELLED STAMPS

Our Brothers can put all your cancelled stamps to work by providing aid to the missions and missionaries with the revenue derived from your stamps. We can use any type of stamp in any quantity. When you have saved enough stamps to fill a box of any size, please mail to:

**THE BROTHERS' STAMP DEPT.  
DIVINE WORD SEMINARY  
BAY ST. LOUIS, MISSISSIPPI 39520**

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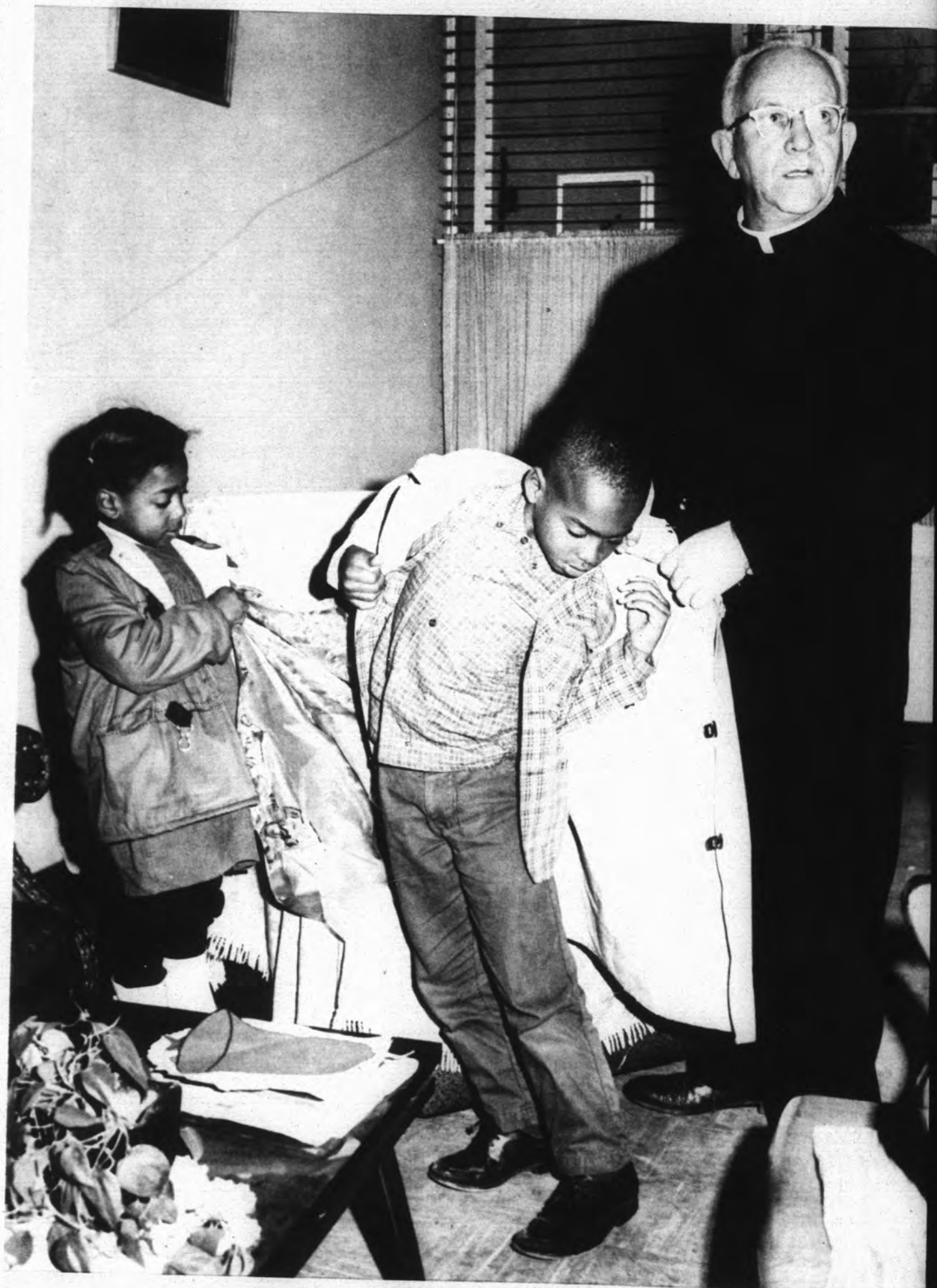
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IT'S TIME TO GO HOME!